

TORAH
TABLE TALK
PART ONE


GENESIS

UNION WITH GOD RESTORED

**ABC
DEVOTIONALS**

ARAMAIC BIBLE COMPANION

GENESIS DEVOTIONALS

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(1) "Beginnings" tycarb 1.1-6.8

The Bible's first theme is "Beginnings. ABC daily readings begin in Genesis & run for over two months. You will read the 5 books of Moses in a year. The yearbook earmarks prophecy of Christ thus. EZRA the scribe created the sections & system of readings (Haftorahs) I have adopted to provide instruction for God's pilgrim people & encourage a closer walk with our Lord, the God of Bethel, Peniel & Calvary.*

DAY ONE (1) 1.1-1.13(L'OR light)GENESIS OF LIGHT HEAVEN AND EARTH

Jesus said "The light of the body is the eye".

Without the eye there is no seeing

Without the ear there is no knowing

Without the way there is no going.

God said, Let there be אור ('or) light Here we have the first of many such verbs where a little letter translated "and" makes a Hebrew Perfect verb into an imperfect. God pronounced it good. What exceeds the gifts of eyesight and insight? **The mystery of the ages and of time would seem to lost to science (who presume to create "years" in their billions from distant orbs)in this primary light which clothed the universe before the creation of the sun.** Well might **John Calvin** comment, "**The LORD bears witness that He holds in his hand the light, which He is able to impart to us without sun and moon**" We must not concede the wisdom of Christ. He is the alumnus of mankind—our learned men are lesser lights. Jesus said "I am the light of the world". And He lights every man that comes into the world. So we learn to walk in that Light of Life till travelling days are done. *LET US BE LIGHTS*

DAY TWO (2) 1.14-2.3 (TZALAL form) THE FIRST MAN

What on earth is man like? Some fortified by drinking deep in Darwin say "the fish!" and others seeing our origins higher up say "the monkey!" but scripture sets a high value on mankind—we are like the Lord God our maker. "Let us make man" is the grand concept in the heart of God at the dawn of world redemption. **Man is "like in form" but "different in substance".** The "imago dei" in these Hebrew words entails the "obscure" so that God made man to possess the capacity to think private and diffuse thoughts- i.e. intelligent thought. God added "in our likeness" (Hebrew RAMOTHENU "standing erect" and" possessing dignity of deportment"). The ancient Greeks spoke of man as "looking upward" whilst the animals "look downward". And God created man in His own image- 1.Man had divine form 2.Man was given mind and breath or Spirit. Man did not have the substance of eternity or the divine nature - only its shadow. Peter says in 1Peter1.4 as taught by our Lord plainly states that this blessing could be secured on the basis of what God would provide through the redemptive "seed of the woman". New birth is the sine qua non to Christ-like moral and spiritual living and to "eternal life"-it is the "full Monty"-the full "imago dei"as first contemplated by our Maker who devised the atonement before the creation. *LET US BECOME LIKE HIM*

DAY THREE (3) 2.30-3.2 (PHAAM forward step) FIRST MARRIAGE & SIN

Family life is a God thought. Our Lord “set the solitary in families” and His manner of creating Chavah or “Eve” was unique. The LORD God caused Adam to become total inert. As Adam began to sleep He took one of his ribs and closed **the flesh mark**. And the LORD built the rib into a woman and brought her to the man. Adam has scarce awakened until God who executed this twin operation brought Eve to Adam. **Adam named his wife “tread/footstep” (Hebrew PhaAM) Adam probably intended the richer meaning “forward step”** (lost in translation) adding “This is bone from my bone and flesh from my flesh and she will call herself “woman” for she was taken out of man”. There is the suggestion of an embrace. This is the first time we have the recorded language of man-and man has by now a name for himself-which is probably God-given **Adam- “noble” “one of valor” reiterated in Jesus' customary greeting, “be of good courage”**. So woman deserved that good name because she was taken by God from his ISH she would be ISHAH. **The sound of the two words in Hebrew makes plausible the possibility that man first spoke in a language with a Hebraic sound system that endured until the Babel and beyond.** The mysterious rebellious angel whose duties appear to have included “leading heaven’s choir” and supervising earth sold Eve the falsetto assurance “**You will not die a final 'death'”** if you disobey God **indeed you will widen your experience and you will live like gods.** At a stroke daily intimacy with God was prejudiced and “life” itself cast in doubt—the certainty of the death of the body and then the dissolution of the spirit together with conscious fear for the future and the daily burden of guilt. Adam and Eve went on the run hiding themselves like two birds in a fig tree. They hid **again and again** (Hebrew Hithpael Future continuous) **John MASEFIELD** in his “**everlasting mercy**” puts it so well.

*I fled Him down the nights and down the days
I fled Him down the labyrinthine ways of my own mind
And in the midst of laughter*

God provided in marriage a way by which humanity could move forwards. The wrong man did in Eden demanded reconciliation. From the “flaming sword” at the gate of Eden the only resolution was the Saviour’s wounded side providing atonement. **FORWARD TOGETHER!**

DAY FOUR (4) 3.22-4.1-18 (Nod Persecution) murder, city, music, weapons

Eden gone for ever out-of-bound -the prediluvian Paradise Lost. Now the Land of Nod gains centre stage. Its geography unknown but it lay beyond the Cherubim’s sword which guarded Eden as much from Cain as Adam apparently on the east of the (fertile)crescent.

Man must GRASP God’s salvation with a divine embargo on **living forever** naturally.

The bloodless offerings of Cain and his failure as his **brother’s keeper** compounded by guilt **beyond bearing** seemed to doom Cain to sevenfold retribution with a brief fugitive life. “Not so” chimed divine grace - Cain married his sister and settled in the land He(who else?) named “persecution”. And what do you know Adam’s grandson **Enoch was dedicated by sacrifice to God**. His son was “**Iraddemolished** foundation or forsaken [city]). This is telltale -early conflict spelt collapse of Cain’s first city? Irad’s son was a “man smitten by God” **Methujael and he in turn** named his son “man of God” (**Methusael**) and then **Lamech** “strength” in the fifth generation had three sons, **Jabal** the meat eater; **Jubal** the musician, and **Tubal Cain** the weapons inventor- contemporaries Enoch(Seth’s line)who “walked with God”. **Cain enjoys limited common ground with “the dying thief;** His prayer was heard-divine grace reached him. His line, however, perished at the flood. Neither a stricken conscience nor a good wife can suffice to retrieve the soul-only the resolution of repentance and reconciliation. **LET US PUT ON THE WHOLE ARMOUR OF GOD**

DAY FIVE (5) 4 19-26 (ENOCH dedicated) MUSIC & METAL WAR & REVIVAL BEGIN

From the same stable came music inspiring & unifying and awesome weapons to wound & annihilate. **Lamech** (contemporary of the prophet Enoch) committed **the first** bigamy. He was patently a rebel. His wives were named Adah ("testimony", "meeting", "deposed king" and "ruined realm") and Zillah("defense", "**prayer**", "shade")hint urban ruin and conversely united spiritual worship and prayer as might mark revival in the fourth generation from Adam.

People were looking to God again from Cain's line as from Seth's. And Adah bare **Jabal** (Hebrew for "producer" /"running water") He was (Father) to tent dwellers who purchase and raise cattle enjoying a wealthy life-style later adopted by Abraham in the great open pasturelands. His brother was **Jubal** (Hebrew "joyful sound" "music" "trumpet sound") author & tutor of the harp or pipe or organ. Zillah had a son, **Tubal Cain** (Meaning "smith of metal" equivalent to the Roman name VULCAN -the god of metal) a smelter & sharpener of all metal fabrications of brass and iron-facilitating the first war & agricultural implements. **Tubal Cain's sister was NAAMAH (beautiful or gracious) ... Lamech** made clear in detail to his wives that he had "slain" a man or soldier who threatened (Hebrew PATZAH of the **stealthy approach** of a beast of prey) –a youth. If Cain will have been avenged seven times then **Lamech** avenged seventy seven times. His protested "self-defense" and reduced culpability but it stoked "violence". It would appear that **Lamech** used the weapons his son invented. And **Adam** knew his wife and she bare a son and called him **Seth** ("placed" or "tumult" or "contemplate") she believed God had replaced her beloved Abel with another "seed" and contemplated better things to come. We are alerted to undefined tumult in 6.13-26. At the time Seth was born –a time when humanity was given a new name "**Enosh**"(Hebrew ENOSH is formed on the Hebrew root of the term "man" AhISH with the additional letter "N" which means "fish" but more significantly means 50 or "Jubilee"). **The concept of "man" the husband and soldier becomes "man" "sent as a reminder of the beloved" or "sent as a fore-runner" of the Seed. Scripture adds, from that time (Hebrew Ah) of "lament" or "celebratory festival" (Hebrew HALAL) they "called on the name" of the LORD the Saving One or "they preached in His name". The family of Adam gathered to celebrate "Coming Redeemer who would bruise the Serpent" and they called upon His name led by Adam still in his prime 235years after creation. 3500 years later Daniel coined the term "Son of Man" (Hebrew BAR-ENOSH) used by our LORD to of His "dedicated manhood" as God's Son & Saviour. LET US PUT ON THE NEW MAN**

DAY SIX(6) 5.1-24 (TOLEDOTH generations) FIRST FAMILIES & NATIONS

Genealogy is the rump of prediluvian history that abides. The line of Seth ultimately takes us to Abraham and through David to Christ. This is a book of the generations of Adam. Adam was 130 when he became father of Seth-his son in "likeness" and "shadow". Seth benefited in two ways from Adam. First he grew like him in manhood and he was enlightened by his teaching (literally "light was thrown on him") in those years. We overlook to our peril the lessons taught by the Post Enoch Adam. God has yet more light to shine forth from His word. Light after darkness is the Reformation dictum. We need to live in the light of the truth of God. So history rolled on like the Mississippi and **Adam fathered 339,450 children over 930 years fuelling the prediluvian growth rate.** Today's lifespan averages 25,000 days. Adam lived to see the birth of eighth generation **LAMECH (whose classic poetry of the heart Gen 4 .23-24) declared the continued need for divine grace as violent days began in earnest)**

Seth lived 105 years he fathered **Enosh, at that spiritually significant moment of history-** living a further 807 years-912 years in all.

Enosh lived 90 years when he fathered **Kenan** ("measuring stick" / "wealth") Kenan's life became a measure of God's patience stretching till the days of Noah. Enosh expired 6 years before Noah was born. **His name marked the desperate attempt recover mankind**

Kenan who lived 179 years into the time of Noah had a son called Mahalalel (**Hallel to El**) There can be little doubt but that **Enosh's witness strongly influenced the generations coming afterwards for the better.** Kenan lived just 20 years short of Adam-and his long life marked God's "long-suffering. **Mahalalel** lived 895 years and met Noah. At 65 his son **Jared** was born (flowing down" or "movement downwards" or "descending from mountainous areas") His lifetime marks moral downgrade & the search for irrigated land at a lower elevation. Jared **the longest lived Pre-diluvian to date would gain the benefit of greater atmospheric protection & longevity and he out-lived Adam and overlapped the life of Noah by 364 years.** His son Enoch (meaning "initiated" or "trained") is traditionally credited with developing writing skills was uniquely equipped to record God's will. Jude v12 tells us he prophesied the "Second Coming" of the Lord. **Enoch** at 65 had a son whom he called **Methuselah** ("Man of the missile" / "calamity") His unique prophetic insight foresees more than a military dart-indeed divine judgment-perhaps a massive missile (meteorite) widely held to trigger the deluge and create the tilt in the earth's axis. **Enoch's vision aside- his walk with God & Rapture are prophetic ("God took him")** "Hebrew LAQAH "as a bridegroom taking a wife to His Father's house") and harbinger of the church's rapture before the Armageddon. LET US BE RAPTURE READY

DAY SEVEN(7) 5.25-6.9(HAMAS violence)VIOLENCE & PREACHING BEGIN
Years after the birth of Adam's third son Seth(731 years to be precise) a man was born who lived until within a year of the worldwide flood. This man enjoys the reputation of the longest lived man on earth. Add his 969 years to Seth's and you have 1700 years. Add Adams age at Seth's birth (130) and you arrive at the critical 1830th anniversary of creation. **Methuselah** at 969 died that year having lived through half of the entire pre-diluvian era. **Lamech** ("strong" man) called his firstborn **Noah (Rest) in hope that mankind would be comforted on account of the curse of God** on the ground and the painful toil would be abated. **Noah** was quite an exceptional man. **He clearly was aware of the significance of his times and well briefed in Enoch's prophetic writings.** He occupied himself as one of history's earliest preachers calling in a violent age for true repentance. Methuselah was 869 or thereabouts when he attended Noah's wedding. Noah's first-born was **Shem** (a name) for Shem would carry the divine name; then **Ham** (black); whose progeny claimed the forests rivers & plains of Africa- and **Japheth** (enlargement) father of western peoples. From these three the world was to be re-populated after the flood. Then tragedy struck-Satan moved to tighten his hold on earth and exploit sin. Man's life on earth was now catapulted into crisis by fallen angels whose incursion as "**sons of God**" initiated genetic corruption and hastened the judgment of God. Angels produced an abnormal strain of mankind and polygamy escalated. God issued a warning 20 years before Noah's marriage that his Spirit would cease to plead with man. **This red alert of judgment to come Noah heralded.** An amnesty of 120 years remained The **Nephilim** (offspring of angels) are more than the stuff of legends -they ranged over the earth before the flood and afterwards too. cf Numb13.33 They are authenticated y 3 sources- by Josephus, the LXX translators, ancient Jewish interpreters and earliest Christian apostles. **Angels left their OIKETERION ("home in heaven" Jude) committed polygamy on a large scale and** fathered giants, great warriors from that ancient age, beings with "**son of man-like fame after death**" they died in the deluge. The Greek legends of Zeus and the Titans and many such epics lodged them in folk memory. Jude 6, 2Peter 2. 4-6 & 1Peter 3 19-20 testify to the "fallen angels". These spirits abide in Tartarus(2Peter 2.4)awaiting judgment. Their fearful prejudice to divine purpose brought draconian judgment in the flood. They stoked violence in the pre-flood world. WE ARE NOT IGNORANT OF SATAN'S DEVICES

(2)"Rest" j || 18.1 -22.24

DAY EIGHT (1) 6.9-22 (NOAH Rest) of prayer & walking with God

Mankind is given a new golden dawn under Noah”(Hebrew *jn tdlwt-the hope now was “generations” of rest*) *God’s word biographically credits him as “a righteous” “complete or fully occupied” in the house of his era.* *His big contribution was to model “resting” on God. Of him we have already learned that “Noah found grace”. Whilst the bulk of mankind sped to judgment Noah testified to the principle of the substitutionary lamb*(cf. Genesis 9.20) *as illustrated at his altar (9.20). Noah (continually)walked with God (Hebrew *Jlth*–a flexible repetitive verbal form). **He practiced the presence of God.***

Noah fathered three sons, Shem Ham and Japheth. Shem means “celebrated” and speaks of the reputation of peoples such as Persia Assyria and the Arameans, Jews and Arab peoples. “Ham” is the name the Egyptians adopt-in Coptic it means “black heat”. “Japheth” from the root “to open up” so “widely extending” to the North and West in the earth. And the earth was corrupting itself (*as a rotting corpse*) and violent (*lit. “tearing things down”*)

God said make yourself an ark (a roofed boat 300 cubits by 50 by 30)of trees of gopher wood; you shall make family places (*literally “nests”*)in it and cover it (**Hebrew *trpk* KIPPUR-which is the cognate of the bible word for atonement**) from the outside to the inner family places with pitch or resinous paint. *This rendered the ark seaworthy and also very fragrant inside-the occupants experience would be that of residing in nests of a pinewood. The dimensions match extrapolations developed for modern oil and cargo vessels by my esteemed brother in law Sir John Parker-devised to stop tankers breaking their backs. “You shall make lights” which Gesenius takes to be “perforated sections” although the root verb *llj* means “access” so flexible or hinged windows along its length. You shall set a door that opens in its side and lower second and third treasuries or “places of storage”. And behold me bringing the deluge of water and all life under heaven shall expire (Hebrew *[q]* or *hm* to tremble” or “move”-a word used 5 times with poetic effect by Job-fearful death). But I will cause my covenant to rise (Hebrew *mq*-rise after this death) **This covenant rest is ultimately in Christ.** You shall come into the ark You shall supervise the coming of two from all species with food for all. Five tasks in all -Make the ark ; rooms; light air water arrangements; arrangements to house every species; provide food. CHRIST HAS MADE FULL ATONEMENT*

DAY NINE (2) 7.1-16 ZADIQ LEHOAH - Rest of Righteousness imputed

Come, you and your entire household into the ark for have I seen (*Hebrew *har* enjoyed seeing or foreseen and witnessed*) you **righteous**- constantly before my face in the era. *Noah daily belonged to the Lord in fearful days-God reckoned him righteous-setting his mind at rest. This straight praying man instigated an immense project in the mind of God. You shall take 7 males & females (Hebrew *Vja hvja*)(14) and of unclean 2 pairs, the male and his female: of birds 7 pairs -male and the **female fertilised** (Hebrew *hbqn rkz*) in order to keep alive seed on the face of the earth For after seven days I will cause it to rain on the earth forty days and nights and destroy all (other)existing creatures. And Noah was 600 when the deluge of waters was on the earth. **The effect of this statement was that God’s birthday present to Noah was to save him from the deluge.** Noah entered from the “faces” of the waters of the flood. *The waters came from different directions and it seems the ark was built on high ground-perhaps where wood was readily available.* And on the **seventh day** (*ostensibly on the “day of rest”*) the waters of the flood came on earth. In the 600th year of Noah, in the second month and the seventeenth day all the fountains of the great abyss of the earth rent themselves open. *Violent upheavals in the bowels of the earth which was groaning because of sin-a state of creation Paul cites as recurring in the latter days-Romans 8.22. The windows of heaven were opened. Edersheim lists 14 flood traditions that come to us from West and East Asia, the Americas, Fiji, Greek and Chaldean sources; corroborating a worldwide deluge.**

GEOLOGICAL DATA

Bruce HEEZEN and Marie Thorpe discovered a mountain range of 40,000 miles beneath the Atlantic and pacific oceans-it encircles the world at great depth. It is made up of basalt drawn

from deep inside the earth-the material that spews from erupting volcanoes. This is the scar left from the time when the earth split and jets of overheated steam blasted into the atmosphere fuelling the heaviest rainfall ever known and such heavy ice crystal downpours at the poles and beyond that animal life would be instantly frozen while chewing their food. Thus a virtually tropical world in the north and south in less than a day turned into frozen wastelands and icy tundra. **This Mid Ocean Ridge** as it is known holds the true key to a biblical style catastrophe

At noon Noah and his family and every long lived reptile species (Hebrew *hyhh* possibly dinosaurs) every animal and creeping thing and feathered bird (Hebrew *rw*) -every small twittering bird (Hebrew *rwpx* as sparrow) of the extremity of earth (Hebrew *rwk* describes distant location) came to Noah. The fact that the door was not closed until the littlest twittering bird entered. Jesus said, "Not a sparrow falls to the ground without your Father." And God shut Noah in behind (*rw*[b rgs from his persecutors). Today's species originate from those found in the ark. WE KNOW THE WHOLE CREATION GROANS-AWAITING LIBERTY&GLORY

DAY TEN(3) 7.17-8.14(8.4) TEBAH TANAH (The burdened ark rests-at Passover)

And the flood (Hebrew *MABBUL* from the verb *lby* "to carry to the grave"-**the old world was buried by this mighty pall bearer**) rose fifteen cubits (20-30feet) above the mountains. Thus the highest hills became "invisible". And all flesh⁹outside the ark) breathed its last (excepting fish) and all men. The high intelligence and artifice of man could combat the flood. The waters prevailed covering the earth 150 days. **On 17 Nisan (Abib Genesis 7.11) the ark lifted off and on that date one year later it rested.** The fountains of the deep were shut (Hebrew *rks*) and the torrential rain was spent or finished (Hebrew *hlk*) This great boat was lifted and took the strain on 17 Abib/Nisan . **Jesus was lifted to suffer the agony of the cross on 14 Abib and raised 17 Abib -hence Peter so beautifully reminds us that Christ's baptism and ours is prefigured by the rest of the ark & death and resurrection of Christ.** And the waters diminished after 150 days. Presumably cloud amount increased and polar ice caps formed and ice sheet fingers spread from them in the absence of the water canopy that induced earlier balmy conditions. **The ark rested on the 17th day of the 7th month on the mountains of Ararat.** As to the geology of the Ararat range Henry Morris says the range is make up of "pillow lava" deposited under great depths of water during the flood. **The ark "rested" from its labours as did Christ after His "finished work".** This central plank of bible teaches that our Lord also rests. On the 10th month Noah sent forth a raven which kept going to and fro till the waters dried up from the land around about -then he sent forth a dove which returned finding no rest. He added to stay a further 7 days and again sent the dove out and she came back in a short time in the evening to the ark with a fresh olive leaf in **her** mouth (Hebrew *hyrb*-of a "female bird") Noah knew the waters had quickly fled from the earth. Noah waited 7 days more-clearly **Noah clearly lived by weekly intervals presumably punctuated by worship** and sent out the dove and she did not add to return to him again. And in the 601st year in the first day of the first month Noah removed the covering (Hebrew *hsk* for a covering or parapet) Judgment past brought joy mixed with sorrow at the utter desolation. In the 27th day of the 2nd month the earth was dry (Hebrew *vby* "dry clay") **The day of the ark's rest was the day of our Lord's resurrection!** JESUS DIED; JESUS ROSE; JESUS IS COMING AGAIN

DAY ELEVEN(4) 8.15-9.7 (Divine Rest in the "restful aroma" 8.21)

Go out of the ark-you, your wife, your sons and your sons' wives with you. Bring out all living things, all the aquatic animals all birds cattle and creeping things all that moved on the earth according to their families went out from the ark. And Noah went out and delivered them.

Noah built an altar to the Lord and took of the clean animals and birds and offered burnt offerings upon an altar. **And the Lord smelled the “fragrant evening air of rest”.** And the Lord said upon His heart "I will never again curse the earth to overwhelm man for the framed thoughts of man's heart from his youth are evil and I will not add ever again to destroy all life as I have done. *God in His holiness has given a most gracious promise of indulgence to man so that we might learn in life to love Him who so deeply cares and understands our sinful nature. WHILE THE EARTH REMAINS SEASONS, WORK, REST, FOOD SHALL NOT FAIL*

DAY TWELVE (5) 9.8-17 (Sure sign of covenant rest)

During all the days of the earth; seedtime and harvest; during cold quiet days and black days of scorching sun (*Hebrew Smj from Smj*); winter of pulling root crops and summer of fruits, day and night shall have no Sabbath-no rest. *On no single occasion has God failed His promise-God has guaranteed our basket and our table as a race. This is a sure signed covenant which the Lord has kept for 4000 years!*

The oceans became larger in proportion to landmass. Thermal cooling led to icecaps and sheets. Mountains soared higher & became inhospitable. Wind and storm led to a less congenial environment. Rock columns as in Nevada collapsed and crust quakes featured regularly.

Increased speed of Rotation may have reduced the year length. The fossils appear from simple to complex because larger complex creatures were overwhelmed last. We see as never before in our day the "willful ignorance" of man as to the true nature of the catastrophe of the flood (2Peter 3.9) In Job 12.15 we read that the waters "overtuned the earth".

God promised to make His covenant stand visibly & constitutionally and promised never again to destroy life by a "flood" and the earth and its geography was indemnified by God against another destructive flood. God further promised, This is the sign of the promise I give you and those with you for generations to perpetuity-my bow in the cloud The sign is highly significant apart from its physics because the bow is directed upwards attesting the fact that God Himself would absorb the judgment at a future time-in fact foretelling the cross a prophetic marker God further promised that when man felt fear at the presence of great dark cloud amount He would cause His bow to "rise". My bow belongs to my remembering the age-long covenant. The 1st glorious evening rainbow arose against dark menacing cloud setting Noah's mind at rest. **God gave the covenant bow and supper. I WILL REMEMBER-REMEMBER ME***

DAY THIRTEEN(6) 9.18-10.32 (NOAH YAHIEL "Restless Noah") digs soil Noah left "restful" devotion and began a struggle with the soil -a dubious "celebrity" | j j. Shem Ham and Japheth-the three sons of Noah "flooded over" hxpri or

"rained all over" the earth (Hebrew zpi). Noah was a man who "opened the soil and he planted a vineyard. About 200 miles west of Ararat I once drove past one of the largest fields of vines I have ever seen. Sadly this great forefather of us all drank from his wine and lay hilarious, intoxicated and uncovered in his tent. It was Ham first entered the tent and saw this. He took some delight in telling his brothers. Modestly they draped a sheet shoulder high; they walked backwards faces averted and covered Noah. Noah awoke, got wind of the story and pronounced his curse & blessing. Cursed be Canaan a slave to slaves is his future. Blessed be the Saving LORD of Shem Here is prophetic marker to Y'shua. Canaan's future was to be in serving Shem. May God open up wide doors or a great entrance for Japheth and dwell near the tent of Shem and Canaan will be his servant. This ancient statement echoes down the corridor of the ages.

For his part Noah lived 350 years until the days when the pyramids were built (circa 2300BC) by his spreading family-specifically his grandson MIZRAIM- the Egyptian MENES. THAT TOILED FOR I MUST LEAVE ECC 2.18

THE COLOPHON OF NATIONS AND WHERE THEY CAME TO REST

(1) JAPHETH-Josephus informs us Japheth spread westward from the Taurus mountains as far as Cadiz(GAULS-); MAGOG (Scythians-Russia); MADAI (Medes -in Persia); JAVAN (Greece);TUBAL-Iberians);MESHECH (MOSOCH & CAPPADOCIANS)TIRAS (Tyre/Phoenicia) ;**GOMER-ASKENAZ (Eastern Ukraine –then Germany)**;RIPHATH (PAPHLAGONIANS) ; TOGARMAH (Phrygians); JAVAN-ELISHAH (The Aeolians) ; **TARSHISH** (Josephus argues Tarsus on a technicality of the change of Theta to Tau. The word means "smelting" &properly reads as **Spain and Britain**(use of Tin &Iron by extension answering to this name);KITTIM (The CYPRIOTS);RHODANIM (Rhodes)

(2)HAM CUSH (Ethiopians); MIZRAIM (Egypt-MEZRAIM had 8 sons fathering the ENEMIM, LUDIEIM, LABIM,PHETHROSIM,CHESLOIM **CEPHTHORIM [CRETES] and PHILISTIM** who possessed the land from Gaza to Egypt); **Put**(PHUT was founder of Libya but it was named after LYBYOS son of MIZRAIM); CANAAN" the trader"(Canaanites-built Sidon named after his firstborn)Hittites JEBUSITES Amorites, GIRGASHITES, ARKITES, **SINITES**, ARVADITES, ZEMARITES and HAMATHITES-three of which Joshua displaced . **It has been suggested the SINITES are the Chinese**; CUSH son of Ham is progenitor of SEBA (SABEANS); HAVILAH (GETUH); SABTAH; RAAMAH (West Africans); SABTECHA (SABTACHEANS) RAAMAH Sheba (Ethiopia); DEDAN (An Arab people)

(3) SHEM (Josephus tells us they inhabited from the Euphrates to the Indian Ocean)was father to **Elam(Persians)ASSHUR (Assyrians) ARPHAXAD (Chaldeans)**LUD (LYDIANS)Aram (Syria)UZ (founder of TRACHONITIS and Damascus)HUL (founder of Armenia)GETHER (BACTRIANS)MESHECH. SHELAH'S son Heber (the Hebrews) was father to Peleg (His family is unnamed either because he had none or because as Morris suggests Shem who provided the record lived very close to JOKTAN but far from Peleg.) Heber's other son **JOKTAN who settled the east and India and beyond had 13 sons**. Peleg is famous on account of the division of the people on earth-probably at the time of his birth. This bible table is the first great family tree and was constructed by Shem-**by the scriptural account it cites 70 nations** which equals the number of Jews who entered Egypt in the days of Joseph (Deut32.7-8) **God chose to people the world from 70 persons, so he chose to make of 70 Hebrews a people who would carry His name to the world**. Nimrod,

sought to subvert God's plan but despite the apostasy of Nimrod through the faith of Abraham it flourished. **(4)NIMROD, restless rebel/persecutor, dinosaur hunter and founder of cities** CUSH fathered Nimrod (Rebel) who slew, warred & became profane & broke the covenant to become (Hebrew 11j) a hunting warrior lying in wait for beasts (perhaps huge Dinosaurs)(Hebrew djx) -the archetypal " rebel warrior of prey (Hebrew djx "animal prey") under the very eyes of the ever living LORD " **long gone are Noah's devotional days**. Josephus tells us that Nimrod halted the dispersion of man that God commanded and that he stealthily introduced tyranny and built Babel. Edersheim suggests that "making them a name" was a challenge to the SHEMITE leadership marked as it was both by advanced celestial and geographical knowledge(& devotion). The first capitals of his kingdom were Babel (confusion) ERECH (length) ACCAD (bind fast) and CALNEH (obedience?) in the land of SHINAR ("change to" rebellious worship?). Then he built Nineveh(the dwelling of Ninus), Rehoboth city(ample room) and **CALAH (perfection)**Nimrod built six cities in the eastern Euphrates basin and then in the western area. He prepared for population concentration by clearing large areas of the Tigris Euphrates basin of wild beasts.

(5) Shemite dispersion JOKTAN the son of Shem had 13 sons who dispersed as far as India. From MESA to SEPHAR -western Arabia to SHEHR or SEPHAR on the Persian Gulf between HADRAMAUT and Oman. (Today's WAHABITES SAUDIS &Bin-Laden family)

(6) Shem to Semite Shem became father of ARPHAXAD two years after the flood. He lived 500 years with a growing family. ARPHAXAD(35) became father of SHELAH & lived 403 years SHELAH (30)begot EBER who lived 403 years longer. EBER, father of the Hebrews, was born 67 years after the flood and at 34 -exactly 101 years post- flood he begot Peleg, living 430 years afterward. **Abraham was born 292 years after the flood**. Longevity virtually halves from the Peleg period. **Harsher climatics poorer diet more pressure** play their part with greater radiation and the **loss of a double atmosphere**. Peleg lives just 239 years and REU (companion "of God") his firstborn lived 239 years. REU'S son SERUG ("tender shoot") lives 230 years and becomes NAHOR'S father. NAHOR ("snorting"/"junior"), Terah's father lives 128 years. And so we come to TERAH ("delay") the ninth from Noah, father of Abram ("Father of a multitude"), Nahor and Haran. ("Mountaineer")

DAY FOURTEEN (7) 11:1-28 (YESHEBU-dwelt) (Man still a restless rebel)

Now the whole earth had one tongue and one vocabulary. It happened as they camped nomadically eastward **they found a wide plain in the land of SHINAR & "rested" there**. A man said to his companion, "Come on, we will make white burnt bricks for building

and we will bake them thoroughly. They used the burnt brick (for) stone and bitumen for mortar. *They encouraged one another to build a city with a tower stretching into the sky lest they should be scattered over the face of the earth.* And the LORD came down to see the city and the tower which the sons of men had built. *God referred to their unity as a people with one common tongue to work on and complete this dream and now He said, "there will be no pruning back what they intend to do. **Come, we will go down and 'mix' their language** so no man shall obey his neighbour."* *The LORD scattered them from there over the whole earth-north south east and west and they failed or were too frail (Hebrew l dj) to build the city. Hence the name "Babel" because the LORD **mixed up** the world's language & scattered them. Will Babel's dream resurface in modern Euro-Babylon? BABYLON IS FALLEN, FALLEN Rev18.2*

(3) CALLING" GENESIS 12.1-17.27 JI JI

Travelling alone with God is faith's journey and Abraham is the supreme example. He sought the city of God; Hagar and Sarah in turmoil and loneliness sought God. Lot amid judgment is still a lone pilgrim with God. *Circumstances of persecution in Ur meant that Terah was no longer content in Ur. He declared "call" of Abram from the Most High now became a very weighty consideration for TERAH, who threw in his lot with his first Son and boldly declared he too would go to Canaan. TERAH like Bunyan's "hopeful" tarried a while but Abram with zeal held to his calling and Terah's long "delay" in ARAM did not dampen his resolve to go on. For Terah it was "thus far and no further"; for Abraham "where He leads me I will follow". Abram shared his calling with his wife and with Lot whom he treated as a son. Both possessed faith. **NOTE ON UR** Bricks from Ur marked with that name "Moon-God" have been dated to 2000BC. Ur was 6 miles from the Euphrates and 125 miles from the sea. The massive silting up at the mouth of the Euphrates changed Ur's sea-side littoral within 300 hundred years of the flood {Flood 2348BC Foundation of Ur by the Sea 2000BC-silting up by 1800BC}*

DAY FIFTEEN (1) 12 .1-13 GO EVEN IF YOU GO ALONE JI JI

"Go yourself" This is life's great challenge-it is personal and demands personal trust. God continued to speak. Abram is dealing with the God of life and salvation *hwhy* who was later to reveal his name to Moses. The name "Abram" means "Father of elevation". God's call required that he leave home friends and family. His destination is "the land of vision"**har Xra. PROMISES TO THE LONELY PILGRIM**

God's call is strewn with promises –Hi true "enablings" as a giver- providing(*Psalm 145*).

- God will give him a vision to treasure at all times-to seek a land and a city
- God will work on him *hc* [and spiritually crafted or "twisted" *l dj* that close relationship of "Abraham Sarai & Isaac" to reflect God's own
- God will bless him *krb* stooping to meet and help him
- His name will be great-because It too will twist round God-being changed to Abraham-Father of elevation-of the Jews and of the faithful
- He will be a benefit a benediction and a gift to all mankind
- Those who bow to you I will stoop and bless
- Those who curse you I will detest- rendering their life unhappy *rra*
- Blessed families that spread out will be blessed in your house(of faith)

Abram went out according to the Lord's *persistent call Rbd*{(*Piel intensive continuous tense*).

God kept calling as with Samuel. It is further of interest that **Lot**("veiled/incantation") accompanied him. At 75 Abraham went out *axy* as a soldier –as the sun rose- taking Sarai his wife with him and Lot & all their possessions *v/qr* (the word signifies rapid accumulation-and "fast horses") that they **acquired speedily** in Haran. They expanded *axy* (of exponential growth) their families –to build a nation **Jly** in the land of Canaan.

Abram came to "enchanted country" (Shechem & Moreh) but was not held back by its grandeur. "The valley is filled with gardens of vegetables, orchards of varied fruit watered by fountains and streams-enchanted" Abram passed (*like an overwhelming river*) into the land (or) his land (or) consecrated land-a land of "promise". **He cut through it irresistible as a mighty stream** penetrating to the **"rising village"** m/qm of Shechem to the terebinth of Moreh. The Canaanite merchants (*Augustine by conversation with some Phoenicians found that they had ancient Canaanite ties*) were in the (low) land Amorit on the hills. **And the Lord caused himself to appear (Niphal) at (Hebrew m) Glorious Bethel** To your seed I will **give**(ⁿ Gesenius-cause to receive) this land". *"One of the finest tracts of pasturage in the whole land"*(A.T.Robinson)... *"We stand on the highest of eminences. Abram could survey the country as from no other point"*(Dean Stanley) There he built an altar to the Lord. Then Abram "plucked up his cords" towards the Negev-the wide open spaces- artesian water-and best of **all time for God.**

Josephus argues that Abram wished to listen to the Egyptian priests and their ideas and to convert them. He adds that Abram knew the Egyptians were "mad" about women - Abraham knew this danger. Josephus tells us that he talked arithmetic & astronomy with them.

There was a famine –a very good reason Abram "flowed down" (*like the flow of the Jordan*) to Egypt with his extensive herds.. (*Egypt was settled by Mizraim, uncle of Nimrod from whose land Abram had seceded.* Abraham implored his wife, "I know you are **a beautiful woman** to look at-say you are my kinswoman/sister(*Hebrew j a*) that my life shall be preserved because of your "reproach"(*Hebrew l l g*) -surely Egyptians will see you and say, "This is his wife" & kill me. **SARAH COVENANTS TO BEAR REPROACH ALONE** Jesus said *"YOU SHALL BE MY WITNESSES"*

DAY SIXTEEN (2) 12.14-13.4 ABRAM AND PHARAOH

It happened (as he predicted) as Abram entered Egypt the Egyptians saw his wife and remarked that she was very beautiful. *Abram was soon to invoke his covenant.* When Pharaoh's courtiers saw her they praised her to Pharaoh himself. *The wording here is superlative-"they celebrated her"- "they spoke of her radiance"* And she-the wife-was taken into the house of Pharaoh. And he was good to Abram in the dowry or the transition (*Hebrew hrwb[]*) and **there happened** (to come) flocks and cattle; male and female donkeys men and women to serve and camels. And the LORD smote Pharaoh and his household with great scabs or eruptions in the body because of the *oracle or affair* of Sarah. *God was Sarah's protector who interposed between meeting and intimacy by striking Pharaoh with an affliction and in appreciation of her willingness to bear reproach He stood with this beautiful and obedient believer.* Pharaoh called Abram and asked him, "Why did you not say she was your wife and why, secondly, did you make clear to me that she was your sister" *The scene would have been very compelling-Sarah sitting as queen of Egypt yet looking as the astute Pharaoh could see with deep affection at her highly embarrassed husband.* Then Pharaoh gave orders to his mighty men that they deport Abram and his wife and everything he had. Abram with all he had left Egypt for the Negev-he was wealthy in acquisitions, in silver and gold. Then **he broke up camp from the Negev for Bethel** where his tent had been at the beginning. *Moses reflects on the better country & better spirituality Abram sought. Abram deeply desired to see the old altar and like Jacob came back to Bethel he was deeply moved as many of us are by the scenes where we cast our first anchor.* **LET US WALK CIRCUMSPECTLY** Ephesians 5.15

DAY SEVENTEEN (3) 13.5-18 Abraham invited to walk the land alone

And Lot also, travelling with Abram, had flocks and herds and tents. And the earth could not carry them on a **common seat** (*Hebrew tbc of pasturage or "rest"*). Abram said to Lot "Is not the whole land before you? Please take the initiative in separating from me! If you take the left I will take the right. *Lot saw the plain of Jordan-before Sodom and Gomorrah's destruction*

rendered much of it a lake of salt-it was completely irrigated and could only be compared to Eden of which he had read. Abram settled in the land of Canaan and the LORD said to Abram after Lot had parted from him, "Please lift up your eyes- the land north south east and west I will give to you and your seed for perpetuity ("during" /"even to" an age) I will constitute your seed as the dust of the earth which no man can divide (*Hebrew hnm* "to divide" / "to number"). **Rise, walk, through the land -through its length and its breadth for I have given it to you.** God invited Abram to explore and enjoy his possessions in a lovely solo trip-the loveliest of his lifetime from Hermon in the north to Bathsheba in the south. From the Jordan valley route north and the seaward Shephelah route south- crisis-crossing the land by its **four lovely valleys** to take in the beauty of it east west contours in spring(the Jordan valley was rejoicing in overflow)"Holy-day"over he came to Mamre near Hebron. **How good is to obey God and to "enjoy" God who can supply needs at different stages of our lives!** Abram built there an altar. **LET US BE FAITHFUL JOYFUL STEWARDS**

DAY EIGHTEEN (4) 14.1-20 ALONE IN PRAYER&AGAINST ASSYRIAN KINGS ALONE WITH MELCHIZADEK

And the days of **Amraphel**(failure of command) king of Shinar and **Arioch**(lion-like)king of Ellasar and **Chedorlaomer**(Handful of sheaves) king of Elam and **Tidal** (Venerable/the "feared")king of nations-their days came. And they made war on **Bera** (Gift) king of Sodom and **Birsha** (stout man) king of Gomorrah, **Shinab** (Father's rest) king of Admah and **Shemeber** (soaring with wings on high) king of Zeboim and king of Bela (destruction) which is Zoar (smallness). *The battlefield was Siddim previously a bitumen and oil deposit area but later a salt desert. In year 14 Chedorlaomer smote Rephaim or giants (beyond Jordan)-the Zuzim ,the Keriathaim last of the giants,the Enim "terrors" then Seir &Paran & after refreshment at Kadesh the Amalakites & Amorites. Moses, himself a first class strategist describes their route along the king's highway. **There is no mention of Jebusites or Salem because this city was not yet established.** The armies moved to Sodom* Then the kings of Sodom(conflagration) Gomorrah(culture, depression) Admah (**tilled field-** and Zoar ("*become mean or despised*") in a pitiable strategy stretched themselves across the valley of Siddim in a long battle front. Siddim was "pits of pits" of boiling bitumen wells. The kings of Sodom &Gomorrah fled; the remnants (of the army) fell in the pits and fled to the hills. The four kings *under order not to fraternise-carried off booty & prisoners including Lot now***thrust alone on the Lord**. One who escaped told Abram who drew out an army of 318 (elite) young men born and trained by him and pursued **alone with the Lord his Shield** to Dan covering 150 miles of terrain in the moonlight. He divided his men at night **attacking at Hobab north of Damascus where he had lived for years.** He was outnumbered yet as Hudson Taylor once said "One man with God is a majority" To go alone with God our shield is to be well resourced.

Abram returned **from killing (*Hebrew hkn*) of Chedorlaomer and the kings that were with him** the king of Sodom came out to meet him in the valley of Shaveh which is the king's valley. *Moses wrote"***And Melchisadek my(priest) king of righteousness,** king of retribution restoration or recompense caused bread and wine to be brought or **to come forth. This description declares that the provider of Moses' righteousness – the eternal priest belonging to God and not man said,** "Blessed be Abram belonging to Elyon possessor of heaven and earth and praised be Elyon God (*most high*) who **again and again delivers (*Hebrew Piel*) your enemy into your hand and he gave Him a tenth of all. **The assumption that there was a city called Salem 1800BC is unsafe &introduces confusion. Shem doesn't fit the facts -he is not eternal & his deceased parents were famous. The pre-incarnate Lord met Abram. HE LEADS US IN TRIUMPH-TO HIM BE PRAISE****

DAY NINETEEN (5) 14.21-15.6 LONELY WARRIOR BATHED IN BLOOD

And the king of Sodom said to Abram, "Give me the souls and keep the goods for yourself". And Abram said, "I have lifted up my hand to Yahweh God Elyon (Most High) possessor of heaven and earth. Certainly I will not take from a tie cord to a shoe latchet lest you say, "I made Abram rich"-nothing unless what the young men have eaten and the portion of mighty men confederate with me-Aner, Eshcol and Mamre.

ABRAMS ULTIMATE PERSONAL LONELINESS; GOD'S ANSWER, " I AM YOUR SHIELD AND YOUR VERY GREAT REWARD"

After these "promises" or "edicts" (*Hebrew myrbd*) of the Lord it happened that the word of the LORD came to Abram in a vision (*a prophetic seeing* [of God]) saying, "Fear not, Abram, I am your shield and your exceeding great wages or reward. And Abram said, O Adonai Yahweh, what will you give me for I walk forsaken of child and the son of inheritance of my house is this ELIEZER of Damascus. *Abram was rich but a son would have completed his life joy.*

Eliezer(God is help)was a believing Syrian possibly joining Abram in Haran. Abraham told the Lord this man was his heir but God said no-it will be "Your own seed"

ABRAM GOES OUT ALONE AS GOD CALLS (IN HIS VISION)

And (ACT 1)-he was taking action to go out(Hebrew Hiphil performative of xij) (in the vision) outside the gate (typical of going out to Him who suffered without the camp)of his house and He (God) was saying, (ACT 2)"Act now I implore you to look at the heavens and count the stars if you are able to count them" (Hebrew rps) meaning do nothing –just look(Hebrew Hiphil performative fbn "look in wonder, gaze, expect")It is a vital truth of Salvation that we can "do nothing but look and live" to be saved. God said, "Thus shall your seed (*singular*) be."*(ACT 3) He acted a third time-this time inside-He actively believed the LORD and He was counting or continuing to count (Hebrew bvj future) it to him for righteousness. In the great challenge of this vision God would keep reckoning the righteousness of the king he had met-Moses' priest-to him for righteousness as long as he lived and at 100 for a further 75 years he would experience grace until called into the presence of the King of Righteousness. EVEN TO GREY HAIRS I WILL SUSTAIN YOU Isaiah 46.4*

DAY TWENTY (6) 15.7-16.6 LONELY VISION OF TERRIBLE DARKNESS

And He (God) said to him, "I am the LORD that brought you from Ur of the Chaldees to give you this land to possess. **And he said, "LORD God how shall I know that I will possess it."** God as ever in covenants gave a sign- "Bring me a heifer a she-goat and a ram all three years old and a female dove and a young turtle." Abram brought them, cut them arranging the divided parts each opposite its fellow. Birds of prey *representing Satan and opposition to the land covenant* swooped on the carcasses but Abram chased them away. *As the sun sank Abram fell deeply asleep and a frightening deep darkness fell upon him.* The Lord said, In the fourth generation your descendants will return here because the iniquity of the Amorites is not yet complete. *At sunset Look! a great burning smoking furnace(of persecution) and a flame of lightning (representing wrath and divine judgment) which passed between these pieces.* The LORD cut a covenant with Abram saying, "To your seed(*singular*) I will give this land from the river of Egypt to the great river Euphrates"-a *specific prophecy of the kingdom of Messiah*

ABRAM ALONE FAILS TO MEDIATE A FAMILY CRISIS

Sarai Abram's wife bore no child. She had an Egyptian maid, Hagar by name. *Sarai took Hagar after a full decade in Canaan and gave her as a wife to Abram. Proudly Hagar"weighed up her mistress in her eyes-she could now command respect. Now Hagar shamed (or even "cursed" her the Hebrew word is l lq) Sarah insisted it was a matter between the LORD her husband and herself. Abram put it in Sarah's hands; Sarai afflicted (This term hna is used of the affliction in Exodus 3.7 experienced by Israel in Egypt. Hagar fled. In both cases it was "seen" by God.*

HAGAR ALONE IN THE DESERT TURNS TO PRAYER

The angel of the LORD (*Torah shorthand for Messiah pre-incarnate, the Word of God*) found Hagar at a desert water fountain -at a fountain in the desert of SHUR. *She had journeyed about*

100 miles –on foot?He asked where she came from and into what "danger" (Hebrew *hna*) was she walking? She spoke of fleeing from Sarai. He bade her return to her mistress and be submissive. The Lord promised her seed "You will bear a son. He will be a 'wild-donkey man'- his hand against all. **She called the name of the LORD** who spoke with her "God who sees me" for she said, "Truly thus far" I have seen the "futures" (Hebrew *yrja*) of the One who sees me. Moses added, "That's why the well, still there, is called "Well of the Living one who sees me"!"

GOD SAID -BE PERFECT

The Lord "showed himself"(Hebrew Niphal intimating "allowing Himself to be seen) to Abram and said, "I am El Shaddai, walk before me and be perfect"

SEVEN DECLARATIONS

(1)I will provide a covenant between me and you The Hebrew *hnt* means "I will give as your hire" or "distribute on your account to many" and I will make you "very exceedingly"great. The wording is Abram fell face down as God spoke to him. God explained his terms of grace

(2) Look, I am with you my covenant is with you; **I will give you to be father to "many and singing" nations** (Hebrew *mmh*)Your name will be Abram but Abraham father of nations

(3)I will make you very fruitful This expression is used mainly of women. Immense spiritual fecundity attended the offspring of Abraham. In Christ He becomes "Father of the faithful".

(4)*Theocracy:* And I will give you to belong to the Gentiles and kings will spring from you Both these prophetic declarations have been fulfilled as Jewish persons intermarried through many lands. PERFECT AND ENTIRE James 1.4

DAY TWENTY ONE (7) 17-7-23

(5) -THE MILLENNIAL ASPECT

I will cause my covenant between me and you and your seed after you in their generations to arise as an age-long covenant. This covenant was made 3800 years ago and it seemed dead till 1948 territorial enhancement from the Euphrates to the Nile "awaits Christ the seed

(6)And I will give to you and your seed after you the land where you are a stranger -the whole land of Canaan (*xra lk* -Genesis 17.9) to be held age-long

(7) And I will be their God. This prophetic TORAH* statement has special validity for the age when the land covenant operates at its broadest.

CIRCUMCISION AND HOLINESS God directed Abraham and his posterity to "keep" the covenant. God detailed that this agreement entailed every male being circumcised. You are to circumcise the flesh of your uncircumcised household. It was a thorough mandate of separation. God directed that Sarai be called Sarah. God promised she would have a son and that nations and kings and peoples would spring from her Abram fell face down and laughed and said in his heart, "Will a man of a hundred years father a son and Sarah the daughter of ninety bear? It is in his favour that Abraham immediately used the name Sarah showing despite laughter he had faith! And Abraham said to Him, O that Ishmael should live before your face!

God said, "True indeed but your wife Sarah will bear a son whom you will name Isaac (Hebrew "laughter") and I will raise up my covenant with him and with his seed after him. God added on Ishmael and that he would become great, the father of 12 rulers and a great nation. And I will covenant with Isaac whom Sarah will bear at a set or festival time next year. **And God completed (Literally, "Continued to complete") speaking with Abraham** and went up from near Abraham. That day Abraham circumcised Ishmael & all his household males. THE GOD OF PEACE SANCTIFY YOU THROUGH & THROUGH 1Thess5.23

CONCLUDING OBSERVATIONS

The lonely experience of circumcision Abraham at 99, Ishmael 13 the day they were circumcised. Both were circumcised along with 318 soldiers, slaves & household.

The end of Part 3: "Obeying God's call"

(4)"APPEARANCES" aryl 18.1 -22.24

DAY 22 (1) 18.1-14 YARA BELONI MAMRE (God appeared at Mamre)

We know that "no man can see God and live" but the "angel of the Lord-the pre-existent Saviour appeared once and again to his servants as the OT text records.

"And the LORD appeared to Abraham at the terebinths of Mamre and he was sitting under the open awning the door of his tent in the heat of the day. And he lifted up his eyes (consecutive) and saw three mighty ones standing[literally "placed" or "set" as if they had just materialized] right upon him. And he saw them (consecutive) and he ran or rushed from the door of his tent to meet them and bowed in worship (consecutive) to the earth. And he said, "Adonai, I pray,if I have now found grace in your eyes, please do not, I pray, pass from the near presence of your servant." The last meeting recorded in 17.1-22 had been of considerable length but Abraham had only spoken a "three word" prayer "(O) Ishmael live close" He seeks the Lord's prolonged presence offering water and broken bread (Hebrew mj l tp) of a round "Egoth"cake and then prepares a calf with milk and cheese to sacrifice to Adonai Elyon. "I will definitely return to you at this time next year and Look there will be a son for or with Sarah your wife. Sarah laughed and said, "After it is become beyond my having pleasure and my Lord is old" And the LORD (rebuking Sarah's lack of faith)said, "For what reason did Sarah laugh saying, "Will I really conceive indeed and I am old?" "Can anything be too marvelous or too extraordinary for the LORD?" At this time or season next year I will return and Sarah shall have a son!" THE SOVEREIGN LORD SENT ME ENDOWED WITH HIS SPIRIT Is48.16

DAY TWENTY THREE (2) 18.15-33 Abraham abides still before God

And Sarah lied or "deeply or constantly failed" (Hebrew Piel vjk) and felt her sin against Hagar. She said "I did not laugh". And He (God) said, "No, you did laugh" (Three words of Hebrew she would never forget - "No, you laughed"). **The visit of the LORD lifted the faith of Abram, humbled Sarah and discloses what makes an Intercessor.** *The Scribes of Ezra were aware of God's judgment and that by intercession it may be assuaged and averted by humbling and confession. As the mighty ones rose up they were viewing (Hebrew pqv) towards Sodom and Abraham stood on with God. (Hebrew jlv)And the LORD said, "Shall I continue to hide what I am doing from Abraham?" Abraham could hardly believe his ears. He was overhearing the LORD speak to angels ENOSHIM from heaven. Then the LORD added prophetic truth*, "Abraham is to become a great and powerful nation and all the gentile nations of earth will bring themselves happiness or blessing in him for I know he will command his sons and household after him and they will keep the path of the LORD to do righteousness and justice so the LORD may bring about the oracle." God was commending the future faithfulness of a man to angels. Paul has a saying, "We are an academy for angels-O that we had more such academies!"*

The men turned their faces and were walking towards Sodom and Abraham witnessed it standing on as he was before the face of God. **The presence of God** in prayer is deeply reassuring to Abraham when he fears for Lot. God said, "I will go down" or "I was going down"- the Hebrew imperfect and the future verb marks delayed judgment whilst angels investigate. Abraham is standing right in front of the LORD and ministering silently. He shares his sorrow as "a Friend of God" with the spirit of the "man of sorrows". **The LORD relinquishes angelic company to stay a little longer while Abraham opening his heart.** Abraham acts decisively in one of history's greatest intercessory prayers supported by our Lord Himself [Hebrew vgn Abraham "approached" normal usage for "offering sacrifice"]. Abraham had an altar back at Mamre-a distance away-now the only basis of hope

was **the offering of his lips**) "Will you indeed sweep away in a heap the righteous with the wicked" *he pleads?*

(a) Abraham pleads "What if there are **fifty righteous** persons in the city, will you sweep away them away and spare the place on account of the fifty righteous in its midst? Far be it from you (*Hebrew* *hllyl* for "God forbid") that you should kill the righteous with the wicked and that the righteous should be (treated) as the wicked. **Shall not the judge (*Hebrew* *fpvh* meaning "prince", "defender", "judge") of all the earth do right?"** *The LORD replied that if He found fifty righteous His overwhelming anger would be assuaged.*

(b) Abraham pleads, "Behold now I have been willing (*Hebrew* *lay* "content", "foolish enough") to speak to the LORD and I am dust and ashes, if there are five less? *God promised not to destroy Sodom if He found forty five righteous there!*

(c) Abraham pleads, "What if there are 40 found there?" I will not do it in anger if there are forty. May the LORD not be angry - if there be **thirty**? He said, "I will not do it if I find 30

(d) Abraham pleads *apologetic for being as bold or foolhardy as to continue but pleaded,* "What if there are twenty?" God said, "I will not do show my wrath for **twenty**"

(e) Abraham pleads *in awe,* "May the LORD not be angry, I will speak with one final urgent word (*Hebrew* *m[p* "blow") "What if ten find themselves (*Hebrew* *mmmy*) there? God said He would not bring His wrath upon it for **ten**. The LORD completed speaking to Abraham & he was going. **PRAY WITHOUT CEASING** *1Thess5.17*

DAY TWENTY FOUR (3) 19.1-20BEHEMELATH ADONAI (Mercy of Lord)

*The dialogue inescapably includes the Lord present directing the rescue. The fascinating first hand report from the testimony of Lot and the pen of Abraham who thereafter must have renewed his close ties with Lot - a chastened kinsman spared by the intercession of his uncle. And two messengers came to Sodom in the evening and Lot sat in the gate of Sodom. Officials and Judges sat in city gates to control entrance and to settle disputes. Lot saw them and rose to summon them and they (Lot and his fellow judges) bowed down their faces to the earth. This show of respect indicated that Lot was a leading official. He said, "Look I pray, my Lord, turn away (*Hebrew* *rs* "to turn from the gate in another or backwards direction) to the house of your servants and stay overnight and wash your feet and rise early in the morning and go on your way. They said "No, we will overnight in the square". Now so low had social morality sunk that in Sodom the citizens had a law allowing beds to be brought into the streets that men might sleep in public with each other. But he pressed them so much that they turned in to lodge with him and he prepared a banquet of unleavened bread and they ate. Before they lay down to sleep men of the city of Sodom encircled the house- from youths to aged men-all the people from the outskirts and everywhere. They called and asked where the men who came at nightfall were and demanded that they be brought out into the street that they might cavort. Lot went out and closed the double doors behind him. His appeal "My Friends, please do not do this evil." He sadly offered his daughters to be raped to spare his visitors. In terrible incitement they said, "Come near" - Lot resisted enticement so they said, "Get out of our way". They were saying, "This one came as a stranger and he will be a judge to condemn (us) - this time we will do worse things to you than them" and they were pressing against the warrior-against Lot and they drew near to break the gate. **The mighty ones** put out their arms and brought Lot in to them to the house and shut the door. They struck the fleshly men at the door with dazzling blindness (The New Jerusalem Bible Has "dazzled" for the Hebrew *rms*) -both small and great so they wearied in vain to find the door. And **the mighty ones** said to Lot, "Is there still any of yours here-son in law, descendants, and your daughters, bring them out of this place." **The mighty ones** revealed themselves as the "destroyers" of the place and gave as their reason the "outrage" which as Gesenius observes they extorted from the unwilling. The mighty ones had observed the attempt to corrupt Lot and molest them. Lot went out and spoke to his sons-in-law engaged to his daughters and he said, "**Rise, get out of this place for the LORD Yahweh is***

acting definitively to destroy this city" and it seemed as if he was joking to his sons in law. The night visit with such terminal news of God's imminent action was out of the blue but Lot spoke with solemnity. Lot had insisted on his daughters' virginity till that very evening. God acted timely; Lot went home with a heavy heart. At dawn the messengers in Lot's presence acted to hasten, saying, "Take your wife and your two daughters who are "found with you" lest you be swept up in the depraved guilt /calamity of the city. But he kept delaying (*Hithpipel intensive of Hebrew hhm*) perhaps on behalf of his sons in law but **the mighty ones** grasped his hand and the hand of this wife and the hands of his daughters and led them **in the tender affection, pity and compassion** t/mj **19.16 of the LORD** and they guided them out of the streets of the city v.17. And as they brought them out **He (The Lord who spoke with compassion in 18.27-33)** said, "Make your escape-for your lives sake-**do not look behind** and do not stop in all the plain." And Lot said to them, "No, my lords/Lord, please- look, your servant has found grace in your eyes and your covenant dsh which you have made with me is great to spare my soul and but I cannot escape to the mountains lest the calamity weld itself to me and I die. Look at this small city within reach; please may I deliver myself there-behold **it is very small** and my soul will live. *Lot associated it with freedom to live aright but soon he saw temptation is not limited to big cities. The Lord destroyed Sodom & Gomorrah with fire and brimstone from heaven. ANGELS ARE SENT TO HEIRS OF SALVATION Hebrews 1.14*

DAY TWENTY FIVE (4) 19.21-21.4 God appeared to Abimelek in a dream

This reading winds up Lot's sad story and moves back to the main Abraham narrative. He said, "I have pleased you in sparing the city which you pleaded for again and again". *Lot pleaded & the Lord conceded Lot might gain Zoar 10-12 miles south of Sodom by 1-2 hours on foot. The sun was shining over the entire valley when Lot reached ZOAR. And the LORD rained on Sodom and Gomorrah sulphur or pitch (Hebrew rpg a word used of the covering of the ark. There it saved Noah-here it destroyed Gomorrah).* The Strong One overthrew the cities, the plain and all the inhabitants of the cities and "sprouting" vegetables (It was spring). Lot's wife looked back and she became a fossil pillar of salt-*a solemn reminder of the price of disobedience that looks back to the world from which the LORD would draw us. It all fell on a lovely day in spring* **And Abraham rose early at the place where he stood** (*Alter Heights of Hebron*) before the LORD. *Abraham had camped by the ridge and next morning looked over the cliff and saw rising smoke as of a smelting furnace. God remembered and sent Lot & his 2 daughters from the overthrow. Lot & his daughters went up from Zoar to a mountain cave fearing to Sabbath in Zoar and they dwelt in a cave. Lot's daughters lay with him after plying him with wine. There were two sons of incest - Moab ("semen") progenitor of the Moabites and Ben Ammi (Son of my family) father of the Ammonites. Later Abraham welcomed the prodigal and heard the sad story doubtless with tears. Abraham pulled up his tent* to live between Kadesh and Shur as a stranger in Gerar. And Abraham said of Sarah his wife, "She is my kinswoman" and what he feared happened- the king of Gerar took her as his wife. God came to Abimelek in a dream at night and said to him, "You are as good as dead because the wife you have taken is married to a husband". *Abimelek appealed to God against the slaughter of a nation that was also righteous. He pleaded that Sarah had deceived him saying "I have done this with a sincere heart and innocence of my hands"* **And God said to him in the dream, "I know you have done this with a pure heart and so I have restrained you from sin against me -for that reason I did not give you scope to touch her. Now return her to the man for he is a prophet and he will constantly pray for you** and you will live but know that if you do not return her you and all those with you will die." *God's testimony to honest Abimelek the gentile and its inclusion in Abraham's story shows fear ruins evangelical interest. Early in the morning Abimelek summoned servants and told them the dream and they were very frightened.*

Abimelek called Abraham and said, "What have you done to us - you have brought on me and my kingdom all this great sin. Your ministry to me was wrong" Abimelek said to Abraham,

"What is your vision as a prophet that you did this thing to me?" Abraham replied, "I said to myself, 'There is no fear of God (the gods?) in this place and they will kill me because of the term 'wife'" - "Also the gods made me wander" from my Father's house. I said (to her), "This is your love-covenant with –you say, 'He is my brother'". *And Abimelek gave sheep cattle slaves both male and female, returned Sarah and gave Abraham liberty to settle where he wished in his territory. To Sarah he gave a thousand shekels acknowledging "you are completely correct."* Then Abraham prayed and God healed Abimelek's wife and slave girls that they bore children again. *When we seem to be on the brink of disaster the LORD our shield is nigh. God visited Sarah* as He promised and Sarah conceived and bore a son at the precise time God promised. And Abraham named him Isaac. *Abraham circumcised him at 8 days as God commanded. Abraham recorded that God did this at the "festival time". Abraham and the patriarchs since Noah celebrated the Redemption and renewal of the earth at the altar at a time that also became Jewish Passover & the Christian Easter. The sovereign timing provides a further reminder and prophetic marker* of divine grace and foreshadowing of the redemption of Christ.* Abraham would mark the date of the promise & await the fulfillment one year on. AT 3PM A MAN STOOD BY ME Acts10.31

DAY TWENTY SIX (5) 21.6-21 ANGEL OF GOD APPEARS

Abraham was the son of 100 years when Isaac his son was born. *Sarah said, "God has created laughter for me and all who hear about it will laugh with me. Who would have gossiped about "Sarah nursing sons" unless I have borne him a son in his old age? The news got out and it seems it went about that twins had been born. Abraham made a great banquet on the day Isaac was weaned from the breast. Lots daughters had borne sons by this time. It would be curious if they and Lot were not at the celebration. Hundreds attended. Ishmael was mocking in laughter and for Sarah it was the final straw. She said, "The Egyptian handmaid's son shall not share the heritage with my son Isaac". God knew this deep concern of Abraham -the variety of emotions and mixed feelings and God said, "Don't tremble like a curtain of a tent-do exactly what Sarah says for in Isaac your seed will be called" God promised to constitute Ishmael as a nation because he was Abraham's seed. Abraham in kindness gave Hagar bread and a skin flask of water. He kept on sending her off (Hebrew *hjlvy* a Piel meaning "he made many attempts-for she did not want to go and he was vexed about it-but persisted and grew resolute. She was going along and she was getting lost in the desert of Beersheba. When the water was spent Hagar put the youth under one of the bushes coming out in leaf. She herself sat at a distance from he youth about a bow shot for it was bitter and she was grieved to see the coming death of the child and where she sat she lifted up her voice and wept. Mother's voice came to the baby's ears in the silent desert. He cried. God heard the boy. And the angel of God called to Hagar from heaven (cf 16.14 Lahairoi). We learn that **the presence of God** is imminent when grief is beyond endurance and when children cry. The angel of God asked Hagar what was the matter. He told her not to fear but to rise up and lift the boy and take his hand for God had heard his cry and would make of him a great nation. **The LORD opened Hagar's eyes. She saw a well of water.** She filled the flask of hide with water and gave the boy to drink. God was with the boy as he grew and he settled in the desert and became an archer. *In the light of the fact that Hagar sat at the distance of a **long shot of an arrow from him it is notable that he actually became an archer.** As he dwelt in PARAN, Hagar brought him a wife from Egypt. THOU GOD SEEST ME Genesis14.14...He knows all about your trouble!**

DAY TWENTY SEVEN (6) 21.22-34 ("overflow") Abraham's outreach

At that time Abimelek and Phicol, ("the voice of all" i.e. a popular army leader) commander of the host, spoke to Abraham saying, "The God of strength (El) is with you in everything you do" "Swear to me that you will not break covenant faith with my young sons or my acquaintance. As the covenant of friendship I have made with you make the same with me and with the country

where you live as a stranger.” **Abraham said, “I swear”** Then Abraham reasoned (*Hebrew hky*) with or “chastised” Abimelek about causes for taking away of the well of water like a child from the breast. *Abraham acted on friendly terms and by straight discussion avoiding war about the well-he had learned to live” as far as possible at peace with all men”*. Abimelek said, “I don’t know the reason, also you did not inform me, and in addition I only heard of it today” *It now transpires it was time for a treaty on Abimelek’s part because the action which had of late come to his ears was a possible cause of war*. Abraham took sheep and cattle and they both contracted a treaty. *This act of Abraham’s showed he **recognised his fault –failure to communicate** and Abimelek comes out a second time in the clear as a man of integrity if understandably astute. Abraham sealed the treaty with a gift of seven ewes (“Well of seven” or “Well of oath”) was an “overflow”. The tamarisk sucks in the dew in drought it a long liver. Abraham worshipped “God the everliving Saviour” FORGIVE US OUR TRESPASSES Mt.6.12*

DAY TWENTY EIGHT (7) 22.1-19(20-24 notes) (YAHED Together) ANGEL OF THE LORD APPEARS

After the dismissal of Hagar and the “well” issue God tested Abraham. *The test was not a tjb (touchstone choice test or pfs (fiery trial test) but a hsn test by adversity*. God said, “Abraham” and Abraham said, “Here am I”. He (the LORD) said, “Take now your only son Isaac whom you love and **Go in a personal state of readiness** to the land of MORIAH and offer there as an offering on the first of the mountains **that which I will tell you of (or) offer him for an offering there on the first of the mountains which I will tell you about**. *The Hebrew is ambivalent implying a provided substitute and accommodating to Isaac quite easily.*

(1) Abraham **arose** (*Hiphil*) of a decisive act-perhaps after a very indifferent night of fitful sleep

(2) He saddled his ass (*Future*) *Preparing for what was to be a 45mile hike.*

(3) He woke up two young men and Isaac his son.

(4) And **he was cutting** the wood of the offering. (*Piel*) *The NIV reads, “When he had cut enough”. It might well induce an unspoken query in Isaac’s mind.*

(5) And he was setting out for the place of which the LORD had spoken (*Future*) **Moriah** is a very interesting name. **The Rabbis link it to the verb “to see” so it has these connotations (a) a place of seeing and living ; (b) a place of provision (c) a place of understanding (d) a place of letting oneself be seen (e) A place of seeing good or evil.** *Moriah foreshadows Calvary on the northern slope of the same mount in so many ways.*

In the third day Abraham **saw the place in the distance** and said to his young men, “Stay here with the donkey and I and the young man will manage to get ourselves there and worship **and we will return** to you” -*a statement of faith. Abraham believed that both would be back shortly even if Isaac was to be the sacrifice. Over three days he had mulled over the words of the LORD and as Paul expounds to us had concluded that in the worst scenario and final analysis Isaac must die and be raised by God (Hebrews 11.19) to have seed and fulfill the earlier promise.*

Abraham took the wood and placed it on Isaac his son and he took the fire and the knife and they went along together. *There was unity of purpose between the two-they were in step. This walk is a vivid prophetic marker* of the Father and the Son united to provide salvation for mankind at Calvary. The solemn tardiness of the walk is marked by the figure of speech polysyndeton (many “ands”) and shows the weakening of Isaac - equivalent to the physical exhaustion of Christ on the Calvary road. And Isaac spoke to Abraham his Father, “My Father”. He scarce had breath for more “Behold the fire.....and the wood....and **where is the lamb for a burnt offering?” and we might add “Where was the Lord?”** Abraham said, “God will see or provide for Himself the lamb for a burnt offering-my son!” And they went on both united. *Isaac was content. The “and...and...and” reflect dogged action the torn languishing soul of Abraham- fearful but intent upon obedience. They **came to the place** of which God had spoken and Abraham bound his son Isaac and placed him (*from above*) on the**

altar on the wood. *A man of 120 lifting a man of 12 stone upon an altar 4-5 feet high or more requires either artifice brawn or a wooden pole.* **Abraham continually lifted up** (*Hebrew Piel of J/V*) his hand and took the knife to slay his son. Then the angel of the LORD called to him from heaven and said Abraham, Abraham. **In this gruelling test God is present just as at Calvary.** He said, "Here am I". *That takes us back to the obedience of 22.1. Abraham was obedient all the way along this route of trial by adversity.* He said, "Do not send your hand down on the young man; do not do to him anything whatsoever for now I know that you fear or obey God for you have not withheld or kept back your only son from me. *Abraham's obedience was complete. Here is a remarkable instance of the presence of God in the most critical of circumstances.* **Abraham** was grieved along with fearful Isaac in this most extreme trial of faith and love. Then he **looked up.** Abraham looked up and **behind** him he saw a ram firmly held in intertwined branches by the horns and took it and offered it in place of his son. "*Behind*" speaks of a divine indication of a substitute." Christ would appear as the true sacrifice for sin. And Abraham called the name of the place, "**The Lord will see or provide Himself**" (*Niphal reflexive*) -who can quibble with this ancient prophetic forecast* of Calvary? In the mount of the LORD it will be seen or provided. *Moses the writer was adding his comment on God's Lamb –the lamb slain before the foundation of the world to be provided in this mountain in distant time.* The angel of the LORD called a second time from heaven and said, "I am swearing by myself, whispers the LORD **because you have not withheld your only son** that blessing I will bless you and make your seed great. And in your Seed all the nations of the earth ("*continually*" or "*till the latter end*") *The Hebrew word bq[strengthens rva meaning "because" + "till the latter end"*) **will have been blessed because you** have obeyed my voice *Further prophetic marker* of gospel blessing.* Then Abraham returned and "seven-ed" there at Beersheba *It is important that we take joy in the fact that Abraham and Isaac began together; they went on together in the hope of substitution and they stayed together in at and after Moriah. They symbolise the "flint like" resolution of Christ and steadfast will of God giving His Only Son for us. HE WAS BROKEN IN SPIRIT(Daca)FOR OUR INIQUITY Isa.53.5*

The end of Part 4: "Appearances"

(5) "PREVAILING" 23.1-25.18 hrv yj NASHIA ELOHIM (prince with God)

DAY TWENTY NINE (1) 23.1-16 Prevailing by meekness

And Sarah lived 127 years. *She had lived with Abraham at Beersheba but her death at KIRJATH ARBA may show that out of consideration for her health she was cared for at a location best suited to her later years or failing health. Beersheba was subject to temperatures up to 45degrees centigrade whereas hills to the north of Hebron lifted to 2500-3000ft above sea level and offered a cooler climate. The great and beautiful lady died at KIRJATH ARBA in Canaan where Abraham mourned her with tears of grief after. 52 years and more of marriage.* Abraham requested burial ground from the sons of Heth who replied, "**You are a prince of God in our midst.** Have your choice of sepulchre-**no-one among us will withhold his own tomb from you** to bury your dead. Ephron the son of Zohar (the cattle man, son of the white one)gave him the cave of Machpelah saying .My Lord, hear me the land is worth 400 shekels but what is that between me and you? Bury your dead! Abraham heard Ephron in the hearing of the sons of Heth and weighed out the silver 400 shekels according to the weight used by travelling merchants. *So the first holding in Canaan is purchased. The kind care of the gentile had deeply impressed Abraham who bowed the second time in acknowledgement of the consideration they gave him. Ephron's offer tends to affirm the principle of Jesus THE MEEK SHALL INHERIT THE EARTH-afflicted by great power /self-afflicted in humilityMt5.5*

DAY THIRTY (2) 23.17-24.9 (He will send His Angel) wife & steward prevail

After this Abraham buried his wife Sarah in Machpelah before Mamre (that is Hebron) in the land of Canaan. The field & cave were appointed to Abraham for the burial by the Hittites.

Abraham was old and come into the house of days. *It was the final year of his life-the 175th and he was unable to travel to perform a vital task of ensuring his son's marriage to a believing bride which he committed to a steward, Eliezer affording a lesson in "stewardship" and faith* The LORD had blessed him in all things. And Abraham charged his believing servant with finding a wife of Nahor's family-his kindred in Syria with the assurance **He will send his angel** before your face to take a wife for my son from there(i.e. Haran) *Here even in the final years of his life of faith Abraham is strong and he holds to the promise of God for his posterity on earth.* And if the woman be not willing to return after you, you will be free from this oath – only do not cause my son to return there (i.e. to Ur) *Abraham went down to share in the world's plenty in Egypt but never returned to the idolatry and blasphemy of Ur.* **Abraham prevailed over the sins & idolatry of his era THIS IS THE VICTORY-YOUR FAITH!** John 5.4

DAY THIRTY ONE(3) 24. 10-26 (Give me success) ELIEZER'S PREVAILING PRAYER

Then the servant Eliezer set off for Haran taking 10 of his master's camels and left. He took all the best of his master in his hand and went to ARAM NAHARIM the city of NAHOR *The best things that Abraham had for a lady were probably worn by the princess of his heart-Sarah.* And he caused his camels to kneel at a well of water outside the city at a time when the city's women come out to draw water. The steward would work with Sarah running the household- the society was in practical things quite matriarchal.

And he said (in prayer) **"O LORD God of my master Abraham, give me success I pray** before the end of the day and further the covenant with my master Abraham. Let it be that the young woman to whom I say, 'Please lower your pitcher" will give me drink and will also say, "I will give drink to your camels also." Let her be the one you have assigned to your servant for Isaac and by this may I know you have sealed your covenant with my master. *This was as Gideon's prayer an exact equivalent-what we call "putting out a fleece". I knew of something kindred in the life of our friends Jim Law & Barbara Duff. They agreed that they would be married only if both were given the same scripture by the LORD. This unlikely occurrence took place as it did in this case and sealed the matter in the heart of Eliezer.*

This was the end of a perfect day when the Lord answered prayer. When Eliezer made the request she replied, "Drink my Lord" and she hastened to let down her pitcher on to her hand for him to drink. And she drew water for all his camels. And the man stood silent as she rushed (to give drink) to know if the LORD had prospered him or not in the matter. *Truth to tell Eliezer was absolutely overwhelmed by the way the girl acted. But he was a man of great presence of mind and he drew from his treasure a nose ring and two bracelets -Abraham's best probably because these were the fine gold jewels that Sarah may had worn-now to adorn another beautiful lady.* He asked her whose daughter she was. *We have this full answer "I am Rebekah, daughter of BETHUEL son of Nahor."* *Again the man was dumb-founded-the very family of Abraham. Eliezer was overcome by the Lord who answered his prayer- **The Lord was preparing Rebekah to be a prevailer and Eliezer like his master***

Please tell me if there is room in your father's house for us to overnight. *The party of 10 camels probably had ten riders. The answer must have been positive. Soon the truth of this journey's purpose must be spelt out. Rebekah added, "There is plenty of straw and fodder at our place and room for you to spend the night."* And the man bowed his head and worshipped the LORD. *A great journey of 300 miles accomplished in two or three days changing the whole future of the world. The angel of the LORD had truly gone before. It called for prayer and courage. With the "angel of the Lord" believers prevail. PRAY WITHOUR CEASING* 1Thess 5.17

DAY THIRTY TWO (4) 24. 27-52 (He will send His angel)

Eliezer is emphatic about the prevailing angel forerunner *And Eliezer said (in prayerful thanksgiving) "Blessed be the LORD God of my master Abraham- **I being in the way the LORD lead me to** the house of the brother of my master."*

The girl ran to her mother's house and explained the nature of these things. After Rebekah was presented with jewels and the camels were fed Laban Rebekah's brother set food before them he said, "I will not eat until when I have spoken of my errand "and Laban said, "speak on." And he said, "I am Abraham's servant. The LORD has blessed my master and he is (still) growing great.. Sarah wife of my master bore him a son after he was entered old age and he has given him (Isaac) all that he has. *(There was not a jealous bone in the body)*. My master made me swear not to take a wife for his son from the Canaanites but 'go to my father's house and to my kindred to take a wife for my son'. And I said to my master, "Peradventure (Hebrew יל א) the woman will not return after me" **Here the weakness of his own faith is freely admitted**. He replied, the LORD before whose face I have walked will send **His angel with you and he will give you success on your way(v.40)** and you shall take a wife for my son from my kindred and my father's house. Then you will be released from your oath when you come to my kindred if they do not give her to you. **Here he testifies to the deep settled faith of Abraham-who did not doubt. As a faithful believing steward he enjoyed retelling the glorious sequel of the watering of the camels as an answer to prayer. Eliezer is a remarkable raconteur and a man of absolute integrity in his actions and words .This narrative would be repeated to Isaac and to Abraham!** Laban and Bethuel answered, "This thing is from the LORD, we can say nothing to you good or ill. Behold Rebekah is before you. Take her with you and let her be a wife for your master's son according to what God has done or spoken. And when the servant heard what they said he bowed to the earth before the LORD. **ANGELS ENCAMP WITH THE JUST Ps.47**

DAY THIRTY THREE (5) 24 53-67 ("turning [things] round or strolling around) ISAAC PREVAILS -THINGS TURN RIGHT ROUND

Eliezer brought out items of gold silver etc to Rebekah and gifts to her brother planning to leave in the morning. That Laban considered hasty so he requested a 10 day stay. They differed so they asked Rebekah to decide. She opted to leave.

In a beautiful "mission accomplished" meet up **Isaac was out in the field "meditating" having come from Beer Lahai Roi- "Well of him who lives and sees me" (Gen16.14)** Why did he return? The word understood as "**meditate**" is used but once in the OT. It is the true Homologoumenon-a Hebrew word used once and once only in the Scriptures *Temp penoth. Of the many meanings these are of interest "To turn around, to clear a road or prepare a house, to face something frankly, to consider". Who knows whether he was worried about his mother's illness; concerned about his own soul or anxieties, meditating about re-location, seeking God or considering deeply how he should live as a potential husband. I imagine he was turning over the matter of Hagar and that big issue in the family. His father had told him "the angel of the Lord would sort the matter. He had been to **Lahai -Roi** where the angel sorted out Hagar. Could it happen for him? He wanted above all a loving marriage without the issues father had faced. Just then the camels came padding home and the bride to be asked "Who does this man walking in the field to meet us belong to?" She was started to know that this man was Eliezer's master. The servant recounted to Isaac all his actions (and words) – Isaac with utter delight brought her into the tent of his mother and made her his wife –**he loved her and was comforted after his mother. Sarah had recently died and Moses simply writes "after his mother". THOU GOD SEEST ME Genesis16.14 The best place to live!***

DAY THIRTY FOUR (6) 25.1-11 (Liberal gift) ABRAHAM'S OPEN HAND PREVAILS OVER WORLDLY GREED -I'm living by a fountain that never shall run dry

This long saga of the great man of faith comes to its conclusion with his remarriage to KETURAH (incense)-the birth of 6 sons by his second wife-and his burial alongside Sarah at Machpelah-undertaken by his sons Isaac and Ishmael. And Abraham added to take a wife KETURAH by name. She produced to him **Zimran** ("Singing"-**Ptolemy links the name with Medina and Mecca**), **Jokshan** ("fowler" father of **SABEANS & DEDANITES**-tending to demonstrate a post 1800BC date for the book of Job), **Medan** ("Strife"), **Midian**(Father of the Midianites who dwelt from the borders of Moab to Mt.Sinai), **Ishbak** ("Leave behind")and **Shuah** ("Bowed down"-the **SHUHITES**-again referred to in the book of Job-Ptolemy locates them in **BATANEA**)Scripture tells us further that **JOKSHAN** father of Sheba and **DEDAN** was progenitor of the **ASSHURITES LETUSHITES** ("Hammerers") and **LEUMMITES** (Ptolemy's **Alloumaiota-Psa7.8,9,9**) and that Midian produced grandsons for Abraham-**Ephah**("Darkness"), **Epher**("Calf"), **Hanoch**("Dedication"), **Abida**("Father of knowledge") and **Eldaah**("Whom God called")-all descended from KETURAH.

And Abraham as to disbursements left all he had to Isaac. To the sons of his concubines Abraham gave liberal gifts (The Hebrew word **מַתָּנָה** supplies the root meaning of Matthew-the name of the NT disciple. It means "liberal gift") and while he was alive Abraham sent them from his son east to a land of the east. It would appear that they traveled with Zimran their eldest brother to what is now Saudi Arabia. The dispersion marks the start of the Bedouin style life-and the seed of Emirate kingdoms of the future. Abraham endowed Keturah's family besides Hagar and her son- a good model of provisioning. These were the days of the years of the life of Abraham, 175 years. Abraham breathed his last and died; in hoary white hair; good old age; and satisfied (or weary) and he was added to his people (buried with Sarah but brought to the realm where the spirits of the just live on) His sons Isaac and Ishmael buried him in the cave of Machpelah bordering on Mamre in the field of Ephron son of Zohar the Hittite. He had bought it from Ephron and there he had buried Sarah his wife. And after his death God blessed Isaac. **He dwelt at Beer LAHAI ROI**-it thus seems Rebekah met him reflecting on a change of location. **THE FEAR OF THE LORD IS THE FOUNTAIN OF LIFE** Prov14.27

DAY THIRTY FIVE (7) 25 12-13 (presence) God by His presence prevails over Ishmael's rebellion These are generated progeny of Ishmael son of Abraham whom Hagar the Egyptian handmaid of Sarah bare to Abraham. These names of the sons of Ishmael are in order of birth: **Nebaioth** ("high places"), **Kedar** ("black" or "foul"), **Adbeel** ("miracle of God"), **Mibsam** ("sweet odour"), **Mishma** ("hearing"), **Dumah** ("silence", "expectation" or "rest"), **Massa**("oracle") **Hadad** ("sharpened" as iron or "swift") **Tema**("untilled"-the desert south of Syria), **Jetur** ("enclosure"-these gave their name to **ITUREA** and previously lived near the foot of Hermon), **Naphish** ("refreshment" of soul) and **Qedmah** ("presence"). Prophecy came true-these are the twelve princes God promised this obedient servant and her son at Lahai-Roi.

The end of Part 5: "Prevailing"

(6) "STANDING/SONSHIP" Twd |rt 25.19-28.9

DAY THIRTY SIX (1) 25 14-18 (Esau despised birthright) Ishmael's enmity ; the standing of Jacob & Esau

These were the sons of Ishmael and these are their names according to their "**fountain villages**" or "enclosures" and according to their "castles" or "mountain fortresses"-the names of **the twelve rulers** of their peoples. Ishmael lived 137 years and he breathed his last, died and was added to his people. *Isaac outlived Ishmael by 31 years-he may well have attended his funeral here mentioned.* They settled from Havilah to Shur which borders with Egypt . **Despite being close by the faces of his family his countenance was downcast or angry.** He lived in constant enmity and his dying bed was no different.

The Hebrew title of this section **"generations"** derives as a term from *diy* (birth) which gives each child a position in his or her family. From the same root the word **"begotten"** derives. Moses was near enough the first child **adopted**. Adoption became a Roman practice and the children of strangers came to hold title to inheritance alongside natural sons. God through the gospel adopts repentant sinners and makes us **"sons" of God** granting us new standing. The NT doctrine of adoption is foreshadowed in the prophetic marker of this sixth part of Genesis. In Romans 8.17 Paul advises the Romans that they are in Christ adopted like Israel (Romans 9.4) Other NT references are Rom8.15, 23; Gal4.5; Eph1.5; 1Jn3.10.

(a) THE STANDING OF REBEKAH AS A WOMAN OF PRAYER

These are the generations of Isaac son of Abraham. Abraham fathered Isaac. And Isaac became forty in the house of marriage to Rebekah daughter of Bethuel the Aramean from Padan Aram who was sister to Laban -the Aramean. **And Isaac pleasantly entreated (Hebrew *rt* [meaning regular multiplied or abundant "incense"]) the LORD** for his wife Rebekah for she was barren and the LORD was to be entreated and his wife became pregnant. The sons struggled or **fought together** (Hebrew *xxxrt* "crushed" or "dashed each other" inside her and she said, "Why is this happening to me?" and **she trod the path frequently (Hebrew *vr*d) to the LORD about it.** *It is very noteworthy that when Rebekah first set eyes on Isaac he was praying. Then Isaac prayed for her to be able to bear children and now she learns through trauma to pursue the LORD in prayer about her plight.* The LORD said, **"Two peoples are within your womb. The peoples will be separated. One people will be swifter of foot or stronger than the other and the greater will serve the younger."** **There was a war in the womb between the twins.** *This is a definite voice of God speaking to Rebekah as a persistent earnest woman of prayer who not only spoke to God but heard His voice in her soul.*

(b) THE BOYS BORN-JACOB HOLDS ESAU'S HEEL 25 20-34

Rebekah gave birth to twins. The first was red and completely as a hairy cloak and they called him "Esau" (*rough, hairy*) And afterward his brother came out with his hand holding his brother's heel and they called his name Jacob and Isaac was sixty when they were born. The youths grew up and Esau became a man skilled in hunting, a man of the field and **Jacob a man of integrity or simplicity** dwelling in tents. *This is a rather surprising brief on Jacob. He is no "twister" but rather a "complete man", "a man of wholeness", "a man of integrity of heart and mind", "a perfect cook"* And Isaac loved Esau for he had a palate for game but Rebekah loved Jacob. Once Esau came in from the field weary and thirsty and Jacob's pottage was boiling over (Hebrew *dym*). And Esau said to Jacob, "Please give me of the red stew- this red stew for I am famished (for this reason also he is called "Edom"[red]) But Jacob said, "Sell me now your birthright". And Esau said, "I am going to die, **what use is this birthright to me?"** And Jacob said, "Swear to me now" and he swore to him and sold his birthright to Jacob. And Jacob gave Esau bread and lentil stew and he ate and rose up and left. **But Esau despised his birthright or firstborn status (STANDING) in the family.** *The birthright in this family was the most precious in the world; it was linked to the coming of Messiah and God's promises to Abraham. Jacob's completeness includes understanding the importance of this spiritual blessing which he sought & Esau despised.*

(c) ISAAC IS GIVEN DIVINE DIRECTION AND PROMISES 26 1-5

And there was a famine in the land separate from the first famine in the days of Abraham and Isaac went down to Abimelek king of the Philistines at Gerar (A man blessed by the standing of Abraham with God 1800BC). **And the LORD appeared** to Isaac and said to him, **"Do not go down to Egypt but live in the land I tell you to dwell in. Genesis 26.2** Dwell as a stranger in **this land** and I will bless you for to you and to your seed I will give these lands and I effectively confirm my oath which I swore by myself to Abraham your father and in your seed all the Gentile nations of the earth **will have been blessed** because Abraham obeyed my voice and was keeping my festivals (Hebrew "watchings"), my commandments, my statutes and my laws. *Isaac is brought back to the time Abraham made his great offering which prophetic marker of*

the Torah foreshadows Passover death and resurrection of Christ. None like Isaac could appreciate the obedience of his father. God revealed the law of substitution and resurrection to Abraham and Isaac. HE WAS WOUNDED FOR OUR TRANSGRESSIONS Isa. 53.5

DAY THIRTY SEVEN (2) 26.6-12 (She is your wife) Standing of a good wife

When the men (or soldiers) of that place asked him (Isaac) about his wife he said, "She is my sister" for he feared to say "She is my wife" lest the men of that place would slay him on account of Rebekah because she was very beautiful to look on. And it came to pass when he had been a long time there that Abimelek the king of the Philistines was near a window and looked and behold Isaac was sporting with his wife. *It is evident from this reading that we often fall into the ways of our parents. In some sense history repeats itself both in its challenges and in our responses. We should take care in this realm. Isaac in time came to live in the best quarters of the capitol. He might have chosen a quieter suburb-but we have to exercise extreme care in our comments because God had revealed to him where he should live and all we can say is that it is to be hoped he was still walking close with the LORD. The king of Gerar the problem; he was being nosy. He didn't just happen to see-because the windows were perforated or latticed -but he had to come near (Hebrewd[b] as described in verse 8. He was already more than curious about Rebekah.* And Abimelek king of Gerar called to Isaac and said, "Behold, definitely now **she is your wife** and why did you say, 'She is my sister?'" And Isaac said, "I spoke (thus) because of her I may die." And Abimelek said, "What have you done to us? One of the people might soon have slept with your wife and you would have brought guilt upon us?" So Abimelek commanded, "Any of the people who touches or smites this man or his wife will surely die. And Isaac sowed corn in that land and in that year he increased 100fold for the LORD blessed him. *The blessing of God followed because he was where God wanted him and he was provident and industrious. It is preferable to take the Hebrew word myr[v as meaning "corn price" and telling us the corn price was high. HER PRICE IS FAR ABOVE RUBIES Proverbs31.10*

DAY THIRTY EIGHT (3) 26 13-22 (great) ISAAC'S TRUE STANDING

And the man became great and went on continuing to grow great until he was very great. *Moses remarks on three degrees of greatness. First he achieved a status we call celebrated status as to growth in wealth and rank. He continued to increase year on year until he was very great-at the level possibly above the level of the kings nearby.* The great leader of the Philistines envied him. And all the wells which the servants of his father Abraham dug in his father's day the Philistines obstructed and filled with earth. Then Abimelek said to Isaac, "Go from among us for you are physically too strong for us" *Clearly Isaac had retained his father's citizen army and many servants and he was perceived as a threat.* Isaac moved from there and pitched his tent in the valley of Gerar and dwelt there. *Now we behold Isaac leaving his commodious city home and dwelling in tents like his father. He was willing to be a "stranger and pilgrim" and happy to know the blessing of God in this stern Philistine direction.* Isaac remained there and opened the wells of water which were dug in the days of his father which the Philistines closed after the death of Abraham. *Abraham had stretched from Beersheba to Gerar on the west and to the north of Hebron on the north east. He was in virtual possession of a massive slice of territory. The Philistines were edging back to where their coastal influence began. However, Isaac sat it out in the valley of Gerar for a time.* Isaac named the wells after his father's names for them. His servants dug in the valley and found a well of good water. The herdsmen of Gerar strove with those of Isaac saying, "The water is ours" and he named the well **ESEK** because they defrauded him or acted unjustly with him. And he opened another well and they contended with him over it also and he called it **SITNAH** (Hebrew "accusation") He moved on from there (Hebrew qt["to move" or "be set free") and opened another well and there was no strife over it and he called it **REHOBOTH** (Hebrew *tibj r "wide spaces")* and this because he said "the Lord has made room for us and we shall be fruitful in the land" **Isaac has occupied four homes**

in the record given in this reading-three of them were tented cities. Each time he encountered the opposition of man he sought God and remembered His promise "to move with him". Behind the facade of greatness lay a hero of faith who took pilgrimage and promise very seriously and set no store by armed struggle. THEY WERE PILGRIMS & STRANGERS Hebrews 11.13

DAY THIRTY NINE (4) 26.23-29 (Do not fear) 26.23-29 ISAAC'S STANDING WITH GOD He went up from there to Beer Sheba. **The LORD appeared to him that night and said, "I am the God of Abraham your father. Do not fear** for I will bless you and increase your seed because of Abraham my servant. Isaac built an altar there and called on the name of the LORD and pitched his tent there and the servants of Isaac dug a well there. *The last word of God was at the time when he moved to Gerar and was given God's promise of the divine guidance conditioned on not going down to Egypt. Isaac was **approaching 80** at that point, Isaac stayed in Gerar some considerable time (26.8) and then made 5 moves in quick succession within a few years. It would be safe to say Isaac was now approaching 90 years of age-which is but half his total age. For 50 years he trusted the God of covenant who now forestalled the approach of self interested Philistines. **Isaac had high standing with unbelievers of his day.** Abimelek came to him from Gerar with Ahuzzah his advisor and Phicol his military commander. Isaac asked them, "Why have you come to me who hated me and send me from your midst?" We had to see and have seen that the LORD was with you and we said to ourselves, "There will be a sworn covenant between us-between us and yourself and we will cause ourselves to cut a covenant with you that you do us no harm even as we did not touch you and as we surely did good to you and sent you away peacefully and **the LORD(hhh)** has blessed you.' *The prepared prelude to the treaty owed not a little to Ahuzzah ("Possession" -a fair comment on his advice would be "possession is nine tenths of the law. He was crafting a piece of policy to safeguard Abimelek and his territory on the edge of which Isaac had sat in what might have seemed a menacing way for some time) The Gentiles saw that God had indeed blessed Isaac. This diplomatic message is the world's "Love your neighbour" -i.e. "do to us as we did to you" Let us LOVE OUR NEIGHBOUR AS OURSELVES Romans 13.8**

DAY FORTY (5) 26.30-27.27 (came near & kissed) 26.30-27.27 JACOB'S COVENANT STANDING

Isaac made a feast for them and they ate and drank. And they arose in the morning and swore and oath to each other and Isaac sent them away and they parted in peace. And it happened that very day that Isaac's servants came and told him of the good success of the well which they had dug and they said to him, "We have found water". And he called it "**SHIBAH**" (*The Chaldee for "seven"-linking it with Abraham's migration for it had been his home*) for which reason the city is named *Beer Sheba* till this day. **We have to note that Abimelek uses the name "Yahweh" for God-it would appear he has accepted the LORD is God and indeed his honourable life was testimony to this. The witness of Abraham and Isaac appears to have brought this man to nominal or indeed true faith.. He like Isaac would have sworn by the Living God-for no other oath would be acceptable to the patriarch.**

ESAU'S MARRIAGE AFFECTS HIS FAMILY STANDING 26 34-35

And when Esau was 40 he took as his wives Judith ("Jew's language" or "Jewish") daughter of Beeri ("a spring") and Bashemath ("sweet smelling") daughter of Elon ("Oak"), of Hittite fathers. **They were grief of spirit to Isaac and Rebekah. Beeri had named his daughter "Hebrew" although he was a Hittite.** *The name did not change the nature of the girl. She and her sister reduced Isaac and Rebekah to tears.*

JACOB OBTAINS BLESSING & COVENANT STANDING

And it came to pass when Isaac was old and his eyes were languid and dull (*Hebrew hkh "feint"*) as to sight and he called his son **the great one** and said to him, "My son" and he said, "Behold here I am". And he (Isaac) said, "Look, I am old and do not know the day I may die"

*This appeal for something pleasant to the taste and vitally fits his intent & readiness to express his last will and blessing. He appeals to Esau to take weapons kill prey and cook venison. He is comfort eating and the "sweetness" offsets trouble in the tents. Rebekah overheard and spoke to Jacob saying, "I heard your Father Isaac speak to your brother saying, "Bring me game and make me tasty things and I will eat and bless you in the presence of the LORD before I die" Rebekah saw a spiritual act of blessing that would override Esau's earlier oath. But Rebekah thought to forestall this act and defend Jacob's standing. Prepare delicate things for your father just like he loves, carry it to your father and he will bless you before he dies. So far so good, but Jacob who was earlier described as righteous and honest was not inclined to what would appear a "trick". Jacob said to Rebekah his mother, " Behold my brother Esau is a hairy man and I am a man of smooth skin -what if my father should lift up (my hand)and it would be in his eyes as mockery and **I bring upon myself a curse** and not blessing? Rebekah said she would bear the curse for Jacob if need be. Then she took the desirable clothes of Esau her **great son** which were with her in the house and put them on Jacob **her little son** The firstborn was distinguished by garments and Jacob had no such splendid habit. And she clothed the bare parts of the hands and neck of her son Jacob with goat skins. And he came in to his father and said, "My Father" and he said, "Who are you my son?" And Jacob said to his father, "I am Esau, your firstborn Please rise and sit and eat from the game and in return let your soul bless me. And Isaac said to his son, "My son, how did you keep going so quick to find this? Because the LORD your God caused it **to meet my face**. And Isaac said to Jacob "Come near **that I may meet your face**" The same verb *hrq* is use by Isaac as was used by Jacob. He must have been very suspicious. And Jacob came near to his father who felt him and said, "The voice is the voice of Jacob and the hands are the hands of Esau". And he could not discriminate for the hands were hairy as the hands of Esau his brother and he blessed him. The rouge of his mother had worked And he said, "Are you this very one my son Esau?" Even at this stage Isaac after giving the blessing at close quarters had renewed doubts about who was before him. And he said, "I" (Hebrew *אני*) And he said, "Place before me and I will eat from the game, my son." **And he placed it before him and he ate and blessed him** and he brought wine and he drank. And Isaac his father said, "Come near, please, and kiss me, my son" He went and kissed him. When Isaac smelt the smell of his clothes he blessed him and said, "The distinct (Hebrew *הר* "Known") smell of my son is as the smell of a field which the LORD has blessed" The vital addition of Esau's garments with their unique smell of his body completed the success of the disguise. IN ISAAC SHALL YOUR SEED BE CALLED Gen12.12 Heb11.18*

DAY FORTY ONE (6) 27.28-28.4 (dispossess) UNQUALIFIED STANDING FOR THE SEED OF JACOB

*And may the God of heaven give you the dew of heaven and earth's fatness or fertility. May **the nations serve you and peoples bow to you**. Be the strongman or soldier over your brothers and may the sons of your mother bow to you, may those who curse you be cursed and those who bless be blessed. This blessing extends to international support for Israel. Through the ages this came from Pharaoh, Nebuchadnezzar, Cyrus, Artaxerxes and later Alexander the Great who deferred to its high priest in passing eastward. **After the rejection of the covenant with Messiah this promise languished**. But in these last days first Spain, then Britain, then many administrations since 1948 supported Israel's rights. America affirmed Israel's new nation status within 15 minutes of her declaration of independence. The curse fell heavily on Germany and Japan when they warred with Israel. **This blessing and prophetic TORAH has become an historical reality**. When Esau belatedly presented venison after Jacob was blessed Isaac said, "Who are you?" And he said, "I am your firstborn son Esau". Despite that Isaac reaffirmed his blessing of Jacob. Uttered a bitter shout and said, "Bless me also-also me my Father" And he said, "Your brother came in by deceit and took your blessing" Esau responded. He took my birthright and now behold he has taken my blessing.*

Surely you have reserved a separate blessing for me? Isaac answered Esau, "**Behold I have made him commander over you and given all his family as servants to him and come on now what can I do for you my son? Esau lifting up his voice & weeping said "Do you have even one single blessing Isaac answered, "Your dwelling will be away from the fertile fields of the earth and from the dew of heaven above. You will live by the sword and serve your brother and it will happen when you wander about you will break off his yoke from your neck"** This blessing is negative No economic advantage or political power is accorded to him. At this stage in his life he sought blessing with tears but later he relapsed into godless living as stated in Hebrews 12.16. He sank to the depths of what we today call paedophilia.

And Esau was persecuting his brother Jacob because of the blessing his father gave him. He said in his heart, "The days of mourning for my father are near, after that I will slay my brother Jacob." *Rebekah's response was to send Jacob to Laban till Esau's wrath subsided.* Why should I lose two sons in one day? **Then Rebekah said to Isaac** "I am besieged or cut off in my life from the presence of the daughters of Heth. If Jacob takes a wife from the daughters of Heth like these from the women of the land what will my life be like?" *This timely maternal advice associated with Rebekah's complaint about Esau's wives convinced Isaac that Jacob indeed deserved the blessing* **And Isaac called Jacob and commanded him,** "Don't take a wife from the daughters of Canaan". Go Padan Aram to the house of Bethuel - **your mother's** father and take a wife of the daughters of Laban **your mother's** brother. God Shaddai bless you and make you a fruitful congregation of peoples. The LORD give you & your seed the blessing of Abraham - **may you inherit where you are a stranger which God gave to Abraham.** *WE HAVE EVERY BLESSING IN CHRIST Eph1.3*

DAY FORTY TWO (7) 28.5-6 (evil) IRREMIABLE LOSS OF STANDING ESAU LEARNS TWO SERIOUS LESSONS

And Isaac sent Jacob away and he went to Padan Aram to Laban son of Bethuel the Aramean brother of Rebekah - **mother of Jacob and Esau.** *Notice Moses now places Jacob first before Esau.* And Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take a wife from her and that in his blessing he said, "Do not take a wife from the daughters of Canaan" *Esau realized he no longer enjoyed his father's favour for wives "cut off" his parents* **Esau heard that Jacob had obeyed his father and his mother** and gone to Padan-Aram. *Esau obeyed his father fitfully and mother not at all and was spiritually obtuse.* **Esau saw how calamitous-worthless-broken-bad the daughters of Canaan were in the eyes of his father.** *He had assumed too much about his father's quiet endurance and thought too little about his real sensitivity towards Rebekah and the deep impact on family relationship.* So Esau went to Ishmael and took MAHLATH (Hebrew "guitar") daughter of Ishmael son of Abraham sister of NEBAIOTH (Hebrew "Hills") besides the wives he had already. *This attempt to restore favour was misguided and only complicated his household arrangements. We understand from the NT book of Hebrews that he finally adopted a paedophile life-style becoming a homosexual. Man by nature desperately needs the "New Birth" and no amount of self improvement can prevail over our nature which Isaiah declares is "desperately wicked."* **UNLESS I WASH YOU, YOU HAVENO PART WITH ME... John 13.8**

The end of Part 6: "Sonship"

(7) "Going out as a soldier" אֲחַיִּים 28.10-32.3

DAY FORTY THREE (1) 28.10-22 (form) Jacob valiant at Bethel

The Hebrew word אֲחַיִּים simply means "to go out" / "rush out". It is often used of soldiers speeding out to face a foe. Jacob is destined to struggle with Laban in Haran. His life becomes a type of the Christian soldier as in Paul's letter to the Ephesians Chapter 6.

He reached a place he named Bethel "House of God". And he dreamed and **behold** an appointed ladder or staircase (Hebrew בִּמְנוֹת heaven's "garrison station) lifted up [Hebrew בִּמְנוֹת (MUZAB) -the

*Hophal effectively makes this "way" a fixture -a way to heaven long since established by God /from earth and its head reached heaven[In contrast to Babel's tower] and behold the messengers of God going up and coming down upon it. This is prophetic TORAH * indicative of salvation through Christ the Way. And behold the LORD was settled firmly upon it. And He said, "I am the LORD God of Abraham your father and the land on which you rest I will give to you and your descendants who will be as the dust of the earth and you will spread out to the east and west, north and Negev and in your seed (singular) all families of the earth will bless themselves." This latter phrase is a reference to Christ the Messiah who will bring blessing to those who choose Him. "And I will be with you every place you go and not relax my burdensome commitment until I have done all I promise."*

When Jacob awoke from his sleep he said, "Surely (as by constitution) the LORD is present and ready in this special place and I did not know". *This land and its vicinity is a place where God is constantly active. Our LORD speaking to Nathaniel said in John 1.51 "You will see greater things, you will see heaven opened".* And Jacob set up the stone under his head for an altar and poured oil on its head. *Jacob set it up as a pillar or monument and poured oil on its head. This action is prophetic TORAH* better understood in 35.7 when he builds an altar. This "gateway to heaven" is terrible to the sinner and is only offset with peace in the lifting up of Christ in stupendous atoning and the anointing of the Holy Spirit.* And Jacob made a vow **[as a soldier saint]** saying, "If the LORD God will be with me and watch over me in the way I take and give me bread to eat and clothes to wear and I return in peace to the house of my father the LORD God will also belong to me (like my father) And this stone which I have set up as a pillar will be the house of God and of all you give me **I will give a tenth**(as did Abraham. *Family history was deeply in the mind as a pilgrim in the land of promise was still his home & the dwelling place of God. It is humbling to see Jacob ask only food & sufficient clothing-he bears the shield of faith-a faithful soldier. FAITH IS THE VICTORY THAT OVERCOMES THE WORLD 1Jn5.4*

DAY FORTY FOUR (2) 29.1-17 JACOB MARCHES TO HARAN:A 400 MILE MARCH

Jacob lifted (*the burden of*) his feet [*Hebrew מַלְגָּר אַוּי*] *Jacob unlikely as it might seemed apparently travelled from Bethel to Haran on foot. He probably had a camel. He reached the land of the sons of the east. He looked and behold a well in a field and three flocks of sheep lying down in repose on it. And Jacob asked the shepherdesses, "My friends, where are you from?" They replied, "We are from Haran!" He said, "Do you know Laban son of Nahor?" They said, "We know him!" "He is well-and behold Rachel his daughter is coming with his flock." And he said, "It is still day, the sun is high, it is not time to gather the flocks to the fold. Water the flock and take them to pasture. They said, "We cannot till the stone is rolled from the well." He continued to speak with them and Rachel came with the flock of her father for she was a shepherdess. And it came to pass when Jacob saw Rachel daughter of Laban brother of his mother Jacob drew near and rolled away the stone from the mouth of the well and watered the flock of Laban. **Jacob kissed Rachel (Hebrew קָוַי "set her on fire [with love]) and lifted up his voice and wept.** *This is not an affront or an unwarranted liberty in the light of what follows at the end of his 400 mile adventure.* For Jacob had told Rachel that he was a nephew of her father and son of Rebekah her father's sister. And Rachel ran hastily and told her father. *We get notice of the "strength" of Jacob as he rolls back the stone. He is a man of considerable power; a passionate man deeply sensitive to God's leading too. He is a transformed man.* And it happened as Laban heard the report of Jacob son of Rebekah his sister he hastened to meet him and he embraced him over and over and kissed him repeatedly and brought him to his home. Jacob recounted to Laban all these matters (*which Moses has retailed-not merely about his arrival -but most importantly his Bethel experience and his Father's blessing and mother's prayer*) And Laban said, "You are my bone and my flesh" and Jacob stayed with him for a month. Because you are my relative should you serve me for nothing, state*

your wages!" Laban had two daughters the older Leah (*Wearied*) the younger Rachel (*Ewe*) and the eyes of Leah were "weak" or "sore" but Rachel was handsome in appearance and beautiful to look upon. Jacob loved Rachel and said, **"I will serve you seven years for Rachel your younger daughter"**. *THE GOD OF JACOB IS OUR REFUGE Psalm 46.7 & 10 more*

DAY FORTY FIVE (3) 29.18-30.13 And Laban said, "It is better that I give her to you than some other man, stay here with me" And Jacob served seven years for Rachel and they seemed like (seven) single days because of his love for her. And Laban gathered all the men of the place and made a feast. That evening Laban gave him Leah & Zilpah her handmaid. And when morning broke behold it was Leah and he said to Laban, "Why have you done this to me? Was it not for Rachel that I served you? Why have you defrauded me?" *The wording expresses a terrible disappointment. There he was caressing Leah and calling her his beloved Rachel [she being party to her father's deceit]. Had Jacob not known already he knew now there was craft & shrewdness in the family.* And Laban said, "It is not what is done based on our community to give the younger before the elder. Fulfill this daughter's week and we will give you that daughter also for your service which you will serve with me-an additional seven years to follow. *The hand of the LORD was upon Jacob and Laban prospered. Jacob was now in a bigamous relationship not of his choosing. There was on Laban's part a deep desire to hold on to Jacob who had served him well. Besides all this we would not have had the twelve tribes of Israel outside of this act or the tribe of Judah into which Jesus Christ was born, nor indeed the Levites.* In succession Reuben ("See, a son"-the significance was that he was the "firstborn") Simeon (hearing with acceptance & Hebrew *m[p]-which breaks hardness*). Levi ("joining" "adherence") & Judah ("With **this blow** I will praise the LORD") were born. *She had enough awareness of the LORD'S care of her to realise that He was promoting true love for her too. In all of this the character of Leah was deeply improved and the compassion of Jacob was kindled and genuine affection for his of 4 little sons-. This prophetic TORAH* song heralds the LORD*

Rachel like the soldier -saint struggles in prayer for inner victory.

And Rachel was jealous and said to Jacob, "Place sons for me for if not I will die". And Jacob became wroth with Rachel and said, "Am I God who has restrained the fruit of your womb. Then she said, "Behold my handmaid Bilhah, come into her" .Bilhah conceived and bore Jacob a son. And Rachel said, "God has been arbiter and has heard my voice and she called him **Dan** (Hebrew "one who strives" "ruler" or "defender") And Bilhah conceived again to Jacob. And Rachel said, "My strugglings with my sister are struggles of God[cf Peniel later] and I **have won** and she called his name '**Naphtali**' (Hebrew Niphal- "my strugglings within myself"). When Leah ceased bearing children she gave her handmaid as a wife to Jacob. And Zilpah bore Gad. And Leah said, "A troop is coming" as she named him **Gad** "fortunate" or "cutting in on the enemy"(hence "troop") And Zilpah Leah's maid bore Jacob a second son. And Leah said, " I am happy the daughters will call me "happy" and she called him **Asher** "happy." *We observe that through many years Leah and Rachel both continued to pray about increase of family as they vied in juxtapose for the attentions of Jacob. Their prayers are constantly referred to by Moses cf 29.32-33; 30.4, 30.17, 30.22. Despite the religion of Laban Jacob was a good spiritual mentor and introduced his womenfolk to the living God. The women remained friends (30.14) & Rachel more deeply loved, felt for Leah(30.15-16) BE STRONG IN THE LORD Eph.6.10*

DAY FORTY SIX (4) 30.14-27 "HE WENT OUT" **ay** During the harvesting of wheat **Reuben** went out into the field and found some "love apples"(Hebrew *myrd* which are apples of a sort derived from a plant with carrot like root and with reddish white blossom like our apple tree.) *The apples are yellow and appear May to July. Orientals attribute to them sexual attributes.)* And he brought them to his mother. *Reuben is the eldest of eight sons by this stage. He is still quite young-perhaps in his teens.* And Rachel said to Leah, "Please give me of the mandrakes of your son". And she said, "Is it a little thing that you took away my husband? Will

you also take away my son's mandrakes?" And Rachel said, "For the sake of right he (Jacob) will sleep with you tonight in exchange for the mandrakes." *Rachel displays an understanding of the heart of Leah and indeed a lack of jealousy too for she must have been acutely aware that Leah might thereby have further offspring.* And Jacob came in from the fields that evening and Leah went out to meet him and said, "Come for I have hired you" with mandrakes, and he slept with her. God listened to Leah and she bore to Jacob a fifth son. And Leah said, "**God has given me my hire** for giving my maidservant to my husband. And she called his name **Issachar** (*He bears reward*) Leah conceived again and bore a sixth son to Jacob. And she called his name **Zebulon** (*dowry*) And afterward she bore a daughter and called her **Dinah** (*Judged or defended and freed*) Leah after compliance with her father to deceive Jacob and by suffering and childbirth was secure with Jacob. **The word "blow"** (*Hebrew m[p occurs in verse 20 and earlier in 29. 33 & 34 and is indicative of "blows on the anvil" to bend iron or to bring Jacob over to promoting Leah's offspring besides giving her his attentions*) Then God remembered Rachel and heard her and opened her womb All this time **Rachel had committed the matter to prayer** for she enjoyed time with her husband but never conceived since the early days. Years had gone by-but Jacob still loved her. And she conceived and bore a son and said, "God has taken away or taken to Himself my reproach—a fascinating **prophetic TORAH**. She called his name **Joseph** and said, "May the LORD add to me another son" *Two matter of interest occur here. First, Rachel feels God is sympathetic to her reproach and has taken it upon Himself. This is a great kernel truth arrived at by her prayer life. The LORD indeed has borne our reproach as the prophet Isaiah said. Secondly Joseph was named with future hope and so the attachment naturally of Joseph to Benjamin is seen even in the later story of the family.*

"THE SOLDIER-SAINT" JACOB'S DESIRE FOR ANOTHER COUNTRY

And it happened after Rachel had borne Joseph that Jacob said to Laban, "Send me and I will go to the special place of my land." Give me now my wives and my children for which I have served you in these things and I will go-for you know the service which I have given you. And Laban said, "If now I have found grace in your eyes -**it is my divination**-by your rolling away of things heavy for me the LORD blessed me through you. *Now it appears clear that there was a secret reliance in the life of Laban which disturbed Jacob. The use of enchantment or augury or sorcery was no way to discover blessing. God's soldier saints cannot abide secret cultus. MANY BROUGHT THEIR BOOKS TO BURN Acts 19.19*

DAY FORTY SEVEN (5) 30.28-31.16 THE HOLDING MECHANISM DEVISED

BY JACOB "Specify your wages and I will give them to you", he said. Jacob said, "You know well how I have served you and your livestock with me- when will I be able to do something for my own household? *Jacob was chiding Laban on the evident divine blessing on his active shepherding.* Jacob said, "Don't give me anything whatever but do this one thing for me. Let me go through your flocks today and separate from them every one with an eye pecked out by the ravens and every sheep with large spots and every dark one among the lambs and every goat with lost eye and spots-they shall be my wages. *Jacob was willing to take the sheep and goats that men count inferior and make something of them. He knew they were just as precious. It is even so among men. Those with disablement and those who look less beautiful can be gold in God's hands.* And when you come in future to check my wages any goat which has not had its eye pecked out or which is not spotted or lamb that is not dark will be considered stolen by me." *Jacob was rebuking Laban for going to the sorcerer and saying "Don't do this". Instead he devised a watertight way by which Laban could tell what was his.*

JACOB WAS A SOLDIER WITH A STRATEGY -He took a fresh white branch of the poplar, almond and plane tree and peeled white strips on them-white from the (outer) bark which was on the rods. Then he left the rods he peeled in the watering troughs before the flocks and they were in heat as they came to drink. And the flocks mated before the branches and the flocks

bore young that were banded with stripes or marked with little spots (and short legged)(*Hebrew dqn*) or spotted with large patches. Jacob made himself separate flocks which he did not place with Laban's flock. And it happened that when all the stronger ewes were in heat Jacob placed the rods in the troughs before their eyes and they mated. And the weak of the flock he would not place there. So the weak went to Laban and the strong to Jacob. **And the "Man who was a soldier" (*Hebrew vja*) spread out (his herds) greater and greater (*Hebrew dam dam*)** and he had great herds maidservants and menservants camels and donkeys. He has an army! Jacob heard what the sons of Laban were saying, "Jacob has taken all this that belonged to our father and saw Laban's face was not as three days or years before. And **the LORD said to him, "Return to the land of your fathers and family and I will be with you"**. So Jacob sent to call Rachel and Leah. *Jacob testified that God had come to advise him in the day of estrangement of Laban.* And you know that with all my strength I have served your father. Your father has deceived me and changed my wages ten times yet God has not given it to your father to do anything evil against me. If he said, "Those marked with little spots shall be your wages", all the flock bore spotted offspring. If he said, "Those with bands or stripes will be your wages", all the flock bore striped offspring. God has stripped your father of livestock and given to me. And it happened in the breeding season I lifted up my eyes in a dream and behold the male goats leaping upon the flock were streaked and spotted in dark spots and in white spots. **The angel of the LORD said to me in the dream, "Jacob" and I said "Behold here I am". And He said, "Lift up your eyes now and behold all the male goats leaping upon the flock are streaked or those with black or white spots, for I have seen all that Laban has done to you. I am the God of Bethel where you "Messiah-ed" the pillar where you made your vow. Now rise up from this land and return to the land of your family.** And answering Rachel and Leah said, Does he not think in himself that we are foreigners for he sold us and has consumed all his money (silver). Do all God told you to do. *This insight into the mismanagement of Laban shows him a fraud & spiritualist-which disturbed Jacob. He seems to have come to penury.*
IF ANY WILL NOT WORK NEITHER SHALL HE EAT 2Thess.3.10

DAY FORTY EIGHT (6) 31.17-42

Then Jacob arose and put his sons and wives on camels. And he urged on all the livestock and all the goods or horses which he had acquired for himself in Padan Aram to go to his father Isaac in the land of Canaan. When Laban went to shear his sheep Rachel stole his household gods. He crossed the Euphrates and set his face towards the hill country of Gilead. And it was told Laban in the third day that Jacob had fled. And he pursued as a persecutor Jacob 7 days and cleaved fast to him in the hill of Gilead. *This "cleaving"(*Hebrew qbd*) suggests virtual arrest.* **Then God came to Laban in a dream by night and said to him, "See that you say nothing good or bad to Jacob."** Jacob had pitched tent in the hill of Gilead and Laban said to him, "Why did you not inform me and I could have sent you off with joy and with songs of tambourines and harps? And you should not have abandoned me as to kissing my grandsons and my daughters-foolish!" It is in my hand to do you harm but last night **the gods of your fathers spoke to me saying, "See that you speak not good or evil to Jacob."** Jacob admitted fear of losing his wives but denied stealing Gods. "In the presence of our family **give yourself a surprise at what I have** and take what belongs to you for Jacob did not know that Rachel had stolen the teraphim gods. *Laban executed a thorough search. He searched Jacob's tent then Leah's tent and finally Rachels.* Now Rachel had taken the teraphim and put them inside the saddle of her camel and was sitting on them. Laban groped through everything but did not find them. And Rachel said to her father, "Do not grow angry with me because I do not rise before you and he searched (*Hebrew vpj* "to search by digging the ground") without success. **The Hebrew is a virtual parable-the gods are sought in the ground. They are dead and buried.** And Jacob was angry with Laban, "What is my transgression,

what is my sin that you pursued after me? You have rifled household goods and not found your household items? *Jacob calls them "effects which are in use."* (Hebrew *yl k*) like pots and pans **Jacob is now in a position to be absolutely candid with Laban.** He shows very genuine reason why he would no longer tolerate life in Padan Aram. He endured as a soldier (cf 2Tim2.3, James 5.2, Heb 10.32, 12.2-3) These twenty years I have been with you. Your sheep and goats have not aborted. I have not had any of your flock to eat. *There were no special gifts or celebratory meals.* I did not bring you animals torn by wild beasts. I kept replacing that myself. You kept (over 20 years) requiring that stolen by day or night to be paid for or sought. *Jacob was indemnifying Laban against theft-he was his insurance policy. This often meant chasing thieves and seeking the lost sheep of Laban.* Heat consumed me by day and at night icy cold and deep dream sleep (Hebrew *tnv*) fled from my eyes for twenty years of service with 10 changes of wage. If Abraham's God- the fear of Isaac had not been his and mine (Hebrew "belonged to me and to him") you would have sent me away empty. But **God saw and foresaw my affliction and my being smitten in battle** (Hebrew [*gn*]) and last night rebuked you. **ENDURE HARDNESS AS A GOOD SOLDIER OF CHRIST 2TIM 2.3**

DAY FORTY NINE (7) 31 43 -54

Laban answered Jacob and said, "These daughters are my daughters and these sons my (grand) sons and yet what can I do today about either these daughters or the sons of these?" *Laban is lamenting the loss of family perhaps more than he is bemoaning his inability to provide inheritance for them.* Come now, let us make a covenant; I and you; and let it be a witness between me and you. And Jacob took a stone and raised it high (*on Mt Gilead*) as a pillar. He said to his family, "Take stones and make a circle" and they took stones and made a heap and ate there (*in fellowship*). And Laban called it Jegar Sahadutha.-(**Stone heap** of which I was an eye witness) but Jacob called it Galed ("**hard**") And Laban said, "This heap is witness between me and you today called "Galed" *Laban settled for the name Galed as "heap of witness" but Jacob thought of it as witnessing the "hard years his family had gone through"* **And " watch-tower"** because he said, "The LORD(Yahweh) watch between me and you when we are living each man hiding ourselves or living separate lives from his friend. *These are tell-tale words. They show a man who has come to himself. They show a man who knows he has been hard. They show a man who has come to see the power and reality of Yahweh-God of Abraham and guide of his father.* If you afflict my daughters or take wives in their place when no man is with us God sees and is witness between me and you. And Laban promisede neither would pass the pillar to harm the other. "The Gods of Abraham and the gods of Nahor -the gods of their fathers-may they judge between us" **And Jacob took an oath in the name of the fear of his father Isaac.** **And Jacob offered a sacrifice in the hill and called his family to eat bread and they ate bread** and they lodged overnight in the mountain. *In the final analysis Laban was captive to the gods of Ur with nodding acquaintance with the God of Abraham. He was a polytheist. **Jacob stood steadfast as a soldier of faith and offered sacrifice to the LORD** and called on the "fear of Isaac" aware of Laban's divination & seeing his gods as mere "utensils" he would have none of Laban's syncretism but by **prophetic TORAH*** offered substitutionary offering.* **I WILL STAND UPON MY WATCH TO SEE WHAT YOU WILL SAY TO ME Hab 2.1**

CONCLUSION 33. 1-3

And Laban arose early in the morning and kissed his grandsons and his daughters and blessed them and left and returned to his place. **And Jacob left to be on his way and the angels of God came upon him suddenly.** *As in 28.11 where Jacob chances suddenly on a special place-Bethel-so now the angels meet Jacob at a special place.* When Jacob saw them he said, "This is as the camp of God and he called the name of the place Mahanaim (*two hosts or two camps*) *Angels who protect the elect appear-Jacob as a soldier will confront Esau and share himself & the good news with Esau. The Peniel experience finds Jacob by intimacy lifted to the*

status of intercessor and first intimate of the angel of the Lord. For very good reason we sing "O God of Jacob by whose hand thy people still are fed, Who through this weary pilgrimage hast all our fathers led". He is a confessor, a pilgrim soldier and a man of deep spiritual conviction.

The end of Part 7: "God's soldier"

(8) "Messengers" (grace & holiness) | cy 32.4--36.43

*Jacob's life is seriously misunderstood. He was not a crafty deceiver by choice. He was a deeply religious man. In his life he endured the hardships of a soldier of faith. While his 21 years in Haran were a difficult sortie he was true to the LORD who appeared to him. He undoubtedly had the respect of that elite but hard-faced regiment of 10 sons who heaped evil on Joseph. Best of all he met God at Peniel and his experience is regulative of many of the holiest of the saints of God's covenant. Moses and David and other of the prophets share the Peniel experience. The commissioning of "messengers" i.e. "constant re-commissioning" (Hebrew Peal) is a **prophetic TORAH** marker and the ancient equivalent of Christ's commissioning of the apostles to seek the welfare of the lost (Matthew 4.19 "I will make you fishers of men") and to present the reconciling grace of God in Christ. (2Corinthians 5.20) This part of Genesis inspires us to look at our mission-its gravity and even the cost to others who (like Esau) may find tears but not repentance and ultimately fail to heed the warning of the gospel of God's Son in leading their lives as they please by proud continuance in sin **THOUGH HE SOUGHT BLESSING WITH TEARS WITH NO REPENTANCE** Heb12.17*

DAY FIFTY (1) 32.4-13 JACOB'S HOMECOMING MESSAGE TO ESAU

What Jacob did might have remained undone but he took the initiative to inform his brother of his pending homecoming. He meant this as "good news" and looked for "reconciliation" and no doubt from his means desired to share his God given wealth and heritage. He is an antitype of the Gospel of God in this sense. Christ characterized the gospel as "God sending prophets and finally sending His Son" in the parable of the tenants Mat 21 33 -45, Mk 12 1 ff, LK11.49 20.9ff
And Jacob kept sending messengers before his face to Esau his brother in the land of Seir the plain of Edom or land inhabited without tents for at its hub is a rock cave rose red city. And he commanded them to say, "Thus say to my LORD Esau, "Thus says your servant Jacob. I have been living as a stranger with Laban and have been delayed or tarried there till now. I have cattle and donkeys and herds and men-servants and maidservants. I am sending this message to inform my Lord and to find grace in your eyes." And the messengers returned and said to Jacob, "Your brother Esau is coming to meet you with a company of 400 men." So Jacob divided his flocks and people in two saying, "If Esau attacks the first the second host may escape as a remnant." And Jacob said, "O God of my father Abraham and of my father Isaac O LORD who said to me, "Return to land and kindred & it will be well, I am unworthy of all the covenant kindnesses & faithfulness shown to your servant for **with my staff** I passed over this Jordan and now I am become **two companies**. Save me from my brother Esau for I fear he will attack me the mothers and children and you said "It will surely go well - I will make your seed as the sand of the sea for multitude." *We should take account of the humility of Jacob in prayer; of his awareness of the divine love and covenant; of the prosperity the LORD granted .*
THE BLESSING OF THE LORD MAKES RICH WITH NO SORROW Prov10.22

DAY FIFTY ONE (2) 32.14-30 HOLINESS AND RECONCILIATION

This section contrasts Jacob's natural shrewdness and his life changing Peniel encounter Jacob camped overnight & then sent Esau (1) two hundred goats (2) two hundred ewes and twenty rams. (3)thirty camels with their young; (4) forty cows and ten bulls; (5) twenty female

donkeys and ten male donkeys(500 animals in all) saying to his servants, "Pass over before me and make space between the herds"(Hebrew *jw* literally so they do not smell each other) –when you meet my hostile brother asking "Who do you belong to?" Where are you going?"; "What are these before you?"; tell him they are Jacob's gift to you - he is coming behind!". He commanded the 3 herd leaders to repeat these words.." *This largesse in gifting is a picture of the overwhelming nature of divine grace showing his desire for reconciliation. The purpose of this gift of fear is reconciliation And you will each say also "behold your servant Jacob is coming after us" The intriguing aspect of this gift was that it was stalled-it involved a series of three messengers with prophetic messages concerning one to come-JACOB-THE ONE WHO "HOLDS BACK". Jacob is typical of the Messiah* in that he defers or holds back his coming whilst keeping hope alive of his appearing through generations.*

For he said, "I will make expiation " with these gifts or "hide his face" with these gifts going before my face or which are "being poured out"(Hebrew *Jlj*) and when our relationship is established (Hebrew *nk*)"I will look on his face if he is pleased!" *The desire and vision of Jacob is for a warm and loving relationship. At this point in the story of the two lives Jacob is acting as the redeemer and Esau is in dire need of that redemption. Jacob's gifts passed over before him and he spent the night in the camp. And Jacob arose at night and took his two wives and their handmaids and his eleven sons and crossed the fording place of Jabbok. The word "Jabbok" and the other Hebrew word "ABOK" are very similar-one means "pouring out" and the other means "wrestling". After he had led them across the river he took his possessions across. This action may be viewed as representative of the LORD bringing his people into their land.*

Jacob wrestles till not I but Christ in me means something .Jacob remained alone. *Jacob faced what might be his death-alone- his "Gethsemane" experience" He would be praying and meditating. And a warrior wrestled with him till the growing strength of morning light. He wrestled not for life but for blessing. It is described later as an experience that Israel did not digest or understand fully. It is prophetic TORAH marker and only fully unpacks in terms of Messiah. Jacob in the goatskin tent wrestled till he saw the rays of dawn began to appear. He was held in a wrestler's lock all of the time as Messiah was held on the Roman gibbet. Every muscle was tensed as would be the case in the mighty strains of crucifixion. This was Jacob's crucifixion of self-from which he would emerge a prince and mighty man in character as a prince with God -what believers call Christ-likeness since the days when Paul- the Hebrew of Hebrews. And when the Lord saw the unresolved struggle He struck and dislocated the hollow of the thigh (Hebrew *nkry pk*)-the loins where the thigh joins the pelvis-the abiding strength of the body. This "dislocation" resonates with the crucifixion of which David in the psalms speaks prophetically " all my bones are out of joint" (Psalm 22.14). The psalm also refers to **Bashan** exactly where the proper man wrestled Jacob. The man said, "Send me away for the daylight breaks". At the cross there was darkness over Israel from 12 noon to three o'clock-Matthew 27.45) the end of Christ's suffering as this prophetic*Genesis dawn spelt the end of the experience of Jacob-but with a more complete & holy understanding himself & of the Lord. And he said, "No" "I will not send you away because Oh, I want You to bless me over and over again" or "continue to bless me" (Hebrew *Piel of Jrb*) The wrestling is proceeding and the speech of Jacob in Hebrew is in spasmodic style. **There are five words breathed out in spasm** much like the words of the cross under duress but expressing deep lasting purpose. And He (**the warrior Messiah**-of which any may read in the greatest detail in Isaiah 9.5[rbj la] and in Isaiah 53) "What is your name?" And he said, "Jacob" And he(the warrior Messiah) said, "He will not still call himself Jacob-your true name is Israel - you are a prince with God and mighty men and have prevailed. Messiah proclaims the outcome of his ghostly atoning suffering on the cross in those distant days. And Jacob said, "Please you **must** give me **the Haggadah** of your name" **Jacob wanted the explanation** of who he had met. And He said, "Why?" Why do you ask again and again (Hebrew *lavt*) for my name? *This is**

prophetic * of the constant querying of the propriety of the name of Jesus Christ who was crucified as Israel's Redeemer until He returns(cf Zechariah 13.6). The answer of the Messianic warrior was not to give the name but simply to bless-And he blessed him there. Blessing needs no explanation. THE GOD OF PEACE SANCTIFY YOU WHOLLY! Thess5.23

DAY FIFTY TWO (3) 32.31- 33.5 PENIEL & WORLD REDEMPTION

And Jacob named the celebrated place "Peniel" (*Hebrew "my face of God"-descriptive both of personal face to face experience of God and of the deep conviction of a personal renewing or life-filling experience and **blessing which we might call "holiness"***) for I have seen God face to face and my soul has plucked itself from danger or has drawn itself out or has been delivered (*Niphal of I XN*) The inner strength of Jacob is God given for since Bethel days He has been trusting the LORD and even after hardships galore he stood as a confessor before Laban. **The sun was rising for him according to the manner he passed Penuel** (*Hebrew plural of "God's face") and he (alike) limps on his thigh.* Moses (who appeared in the NT on the mount of transfiguration with Jesus and Elijah and discussed the coming death of Christ Matthew 17.3, Mark 9.4 & Luke 9.30)) writes this highly significant episode. Moses believed every Israelite had need to be cleansed and must meet the Messiah face to face- must experience the same dawn and know the same inner weakness and touch of God upon his life.

For this reason the sons of Israel do not eat the sinew of the ischiatic nerve which is upon the calf of the thigh until this day(the day of Moses)because He (the Messiah warrior) touched or smote the calf of the thigh of Jacob in the sinew of the nerve that controlled the leg down to the ankle. This may also read, "For this reason the sons of Israel do not enjoy, eagerly receive or digest the sinew on the calf of the thigh till this day because it was the Messiah who smote Jacob[to the point of dislocation.] Moses is telling us that there is a **prophetic TORAH*** and that **the Peniel experience was His own.** His reference to the "non-eating" is of course to Passover which is vacuous without the Lamb of God whose bones were dislocated on the cross in Matthew 17.3 above.

JACOB & ESAU MEET -POLES APART IN HEART & HOLINESS Jacob placed the handmaidens and their children first, Leah second and added Rachel and hers last and as he saw Esau with 400 men he went on before and bowed to the earth seven times (*like the blows of a hammer on hot iron on an anvil which are struck "when the iron is hot" and malleable to shape it*) And Esau rushed in a hostile manner (*Hebrew XNR*) to meet him (*Hebrew arq often used of "going into battle") and embraced him again and again (Piel qbj) and fell on his neck and kissed him and they wept. What a moment-yet these men were poles apart. Scripture tells us that "Esau sought a place of repentance but found none."(Hebrews 12.17 where Esau is spoken of by Paul as seeking a place of repentance as he would seek the hide of his prey in the field (Greek εκζητω-which adds poignancy to the words of the old hymn "Seek ye the LORD while He may be found-call ye upon Him while he is near"*) Then Esau looked up and saw the women and children and said, "Who are these with you? And He (*Jacob*) said, "The children whom God has given your servant." *There lies the issue-Paul calls Esau a profane person or **paedophile.*** **SEE THAT NOONE IS IMMORAL(πορος) OR PROFANE (βεβηλος) AS ESAU Heb.12.6**

DAY FIFTY THREE (4) 33.6-19 THE DEBATE THAT SEPARATED THE BROTHERS-HOLINESS MAKES DEMANDS ON LIFE STYLE

Moses tells us Jacob's household bowed down again and again to Esau and afterward Joseph and Rachel bowed down repeatedly. *Moses finds it almost amusing that Joseph whom God would exalt to be second in command of Egypt should as a child bow to his uncle Esau like a slave.* And He (*Esau*) said, "What is your purpose in all these hosts I met? And he said, "So that I might find grace in the eyes of my Lord". And Esau said, "I have great wealth, my brother. Keep what you have for yourself!" And he (*Jacob*) said, "No-Please take my present -your grace is like God's smile -enough compensation" (*Hebrew hXR*) For Jacob it was a small price

to pay for the normalisation of relationships following estrangement & the affair of the stolen birthright. "Please take it-God has been gracious to me and I have all the wealth I need." And he urged him, and he (*Esau*) took it. And he said, "Let us break up camp and let's be going and I will be the leader for the journey" And He (*Jacob*) said, to him, "My Lord, the children are weak or tender and the sheep and cattle are giving milk for me and if they are driven for just one day the flocks will all die. Let my Lord pass on I pray before the face of his servant and I will continue to conduct or pasture at my ease or slowly (*Hebrew ffa*) according to the pace of the ministering cattle" *Jacob explains his livelihood involves good care of his cattle and that they are his "ministers"(Hebrew Jal) as well as his possession until the time I come to my Lord in Seir.* And he (*Esau*) said, "I will place or "fix and settle" (*Hebrew gxy*) some of my people with you." And he (*Jacob*) said, "Why do this?" **"Let me find grace in the eyes of my Lord".** *Jacob was not keen on any alliance with Hittite or Ishmaelite blood and more importantly idolaters. Syncretism and holiness were not bedfellows. And that very day Esau returned to Seir. He took the King's Highway bypassed his father Isaac at Beersheba and returned to his accustomed "way of life". Jacob set out for Succoth(booths) and built a home & booths for his stock. Succoth is close to Peniel. (NW of Mahanaim and between Jabbok and Jordan-Jacob was savouring this experience of meeting the Lord & the angels). And Jacob came peacefully from Padan Aram and pitched camp before Shechem in the land of Canaan. And he bought the portion of ground where he pitched from the sons of Hamor, the patriarch of Shechem for a hundred lambs of silver. There he placed an altar (*Hebrew bxy* "to place as a conqueror" / "to stand to minister for him") *Jacob was determined to witness; He called it "God the Strong Ones of Israel. Jacob who met the Messiah in form as a man states the singularity and plurality of the divine persona. CREATED IN JESUS FOR GOOD WORKS PREPARED FOR US Eph2.10**

DAY FIFTY FOUR (5) 34 1-35.11

LOVELY DINAH STIRS A CITY'S DESIRE. HOLINESS versus WORLDLINESS

And Dinah daughter of Leah went out to see the Hivite girls. Shechem, saw her he took her slept with her and humbled her. And Hamor the Hivite prince spoke with them saying, "The soul of Shechem my son is attached to your daughter-please give her to him for his wife. Contract affinity (*Hebrew ntj*) with us and give us your daughters and take our daughters for yourselves. Settle and pursue commerce (*Hebrew rjs gain by trade*) and gain holdings in it. And Shechem said to Jacob "Make the bridal price you quote however great as you will I will pay it but give me the maiden as my wife.

Simeon & Levi lack heart holiness but demand circumcision & plan murder

Nations and individuals may undertake circumcision as an act of hygiene but there is in it per se no spiritual significance once it is divorced from God's covenant and the promises in Messiah. And the sons of Jacob answered Shechem and Hamor his father with slackness or carelessly /in deceit or fraud (*Hebrew hmr "to make an arrow fall short"*) and they said this because he had defiled their sister Dinah. They said to them, "On this proviso we will give you our consent, if you become like us and circumcise all your males. Then we will give you our daughters and take your daughters for ourselves. We will settle among you and become one people. But if you do not hear us to circumcise thus we will take our sister and go. *In the action of Shechem there was the lust of the flesh coupled with a genuine affection for Dinah. He was as Moses later states the best of the bunch as we would say. Nevertheless his morals took second place to his desire. He had prostituted Dinah. The larger canvass presents a grave challenge to the bloodline of the Messiah and the violent treacherous action of Simeon and Levi to the indigenous people, was very wrong. Jacob deferred decision well aware that simple denial might well have been overruled by Shechem. The marriage covenant involved the Lord as does friendships indeed all of life. We cannot detach any life choice from the Lord without consequence.*

Their words (*or empty deal based on evil motives*) seemed good in the eyes of Hamor and his son Shechem. The young man made no delay for he delighted in Dinah the daughter of Jacob and he

was renowned beyond all the house of his father. And Hamor and Shechem came to the important men at the gate and spoke with them. These men are at peace with us. They will settle among us and trade and gain holdings. The land is broad enough in its strength (to accommodate) their proposal or intention (Hebrew מַנְיָן) that we marry their sons and they take our daughters in marriage. But these wealthy men will consent to dwell with us and be one people only if every male among us is circumcised as they are. Their cattle and possessions and all their beasts will be ours -let us fetch them and they will dwell with us. *Hamor and Shechem would enthusiastically seal the deal at the gate. The transfer & share of cattle under the assimilation proposal was highly advantageous.* And all who went out of the city gate listened to Hamor and Shechem his son and all who went out of his city gate were circumcised-every male. *These Hivites ran with a message that was hollow. There was no future in it. The idea that circumcision without the covenant related to the coming Messiah was false. This message and procedure of cutting the flesh in hope of pleasing the LORD was a travesty of the truth.*

Simeon & Levi by unholy mass murder at Shechem ruin testimony

And when on the third day the men were in pain Simeon & Levi slew every male-even Hamor and Shechem his son. And Jacob said, "You have troubled me and make me stink among the Canaanites the Perizzites -I am small-if they attack they will destroy me. And they said, "Should we have made our sister a prostitute (*Hebrew חַמְז-one continuing so to act or in repeated prostitution*) till now? *Jacob's sons had the last word. They had taken stern measures and they had rebuked their father for allowing this to happen in the first place. Jacob made no reply. Full 400 and more years later the iniquity of the Amorite was at its full.*

God(*steering Jacob back to better discipline*) said to Jacob. "Rise, go up to Bethel (**Jacob back at Bethel-lived holy**) and dwell there and make an altar to God who appeared to you." And Jacob said to his household, **remove the gods of the stranger** which are in your houses and purify yourselves and change your garments. And let us rise up (*early*) and let us go up to Bethel and make a sacrifice to God who answered me when I was in straits or under persecution and was with me in all the way I went." They yielded Jacob the false gods and earrings and Jacob buried them under the oak in Shechem. *Jacob leaving foreswore idolatry at Shechem where testimony was marred. He sought holiness and buried the fetishes.* The terror of the LORD came upon all the cities which were round about them and they did not pursue the sons of Jacob. And God appeared to Jacob again coming from Padan Aram and blessed him saying "Your name is Jacob-your name will no longer be called Jacob for behold **ISRAEL** shall be your name- "I am El Shaddai, be fruitful - a community of nations will come from your loins. The land I gave Abraham and Isaac I will give to you and your seed. Then God went up from him in the place where He had talked with him. *The Lord confirms the land covenant. The LORD went up from the place where He talked with Jacob where the old staircase stood. This time the LORD was at the bottom of the ladder in the place of need. This prophetic vision and TORAH* takes the understanding that Messiah will stand on the earth at the end of days. ISRAEL SHALL BE YOUR NAME NOT JACOB FOR YOU HAVE PREVAILED Gen32.28*

DAY FIFTY FIVE (6) 35.14-36.19 THE LATER LIFE OF JACOB & ESAU

Jacob made a stone pillar to stand in that place where He (God) had spoken to him and he poured out a libation (*to make a covenant*); he also poured out oil upon it. *The first word used for "anoint (Hebrew שָׁח) is used of "anointing the body; the second word (Hebrew קָשַׁף) of pouring out oneself. The ultimate fulfilment of this prophetic TORAH* is to be sought in the death of Messiah and the subsequent outpouring of the Holy Spirit -God outpours Himself on humanity.* And some distance from Ephratah or Bethlehem that **Rachel** was giving birth and she had hard labour. And as she was dying-that she called her son "Benoni" (*son of my sorrow*) but his father called him "Son of my right hand". *It is noteworthy that Moses mentions Bethlehem as early as the 12th/13th BC. Over her tomb Jacob set a pillar. In modern time a*

*small rounded tomb marks the spot. Israel moved beyond Migdol Eder. ("The tower of the flock" 5 miles south of Gaza) There Reuben was sleeping with his concubine Bilhah and Israel heard of it. Now Reuben who protested Dinah's rape has the audacity to commit incest. And Jacob had twelve sons born in Padan Aram. **And Jacob came home** to Isaac his father at Mamre, Qiriath Arba which is Hebron where Abraham and Isaac lived as strangers. Isaac lived 180 years. And Isaac breathed out his life and his sons Esau and Jacob buried him. *There are no recorded passing between father and son. Isaac must have been in a grossly weak state on the return of Jacob nevertheless his brother and he were present in united grief for their long-lived father. There were more tears-but still Esau could not come to a change of life.**

These are the offspring of Esau that is Edom (*Hebrew "Red"*) Esau took to wife **Adah** (ornament/beauty) daughter of Ailyon ("*belonging to a stag*"-perhaps a name linked to the valley of Aijalon -a valley in Dan NE of Jerusalem) the Hittite from the daughters of Canaan and **Aholibamah** (*Tent of the high place*) daughter of Anah ("*sing*" or "*afflict*" or "*labour*") grand-daughter of Zibeon (*died or different colour*) the Hittite. Also **Basemath** (*fragrant*) daughter of Ishmael (*God hears*) sister of Nebaioth (*hills*)- **wives whose idolatry put paid to holiness. ADAH bore Eliphaz** to Esau. ("*Whom God exalted*") and **Bashemath bore Reuel** (*friend of God*) these names occur in Job and in Exodus. It may be that **Eliphaz had contact with Holy Job**. God did use some to encourage or spur his saints from the line of Edom for His glory. And Oholibamah bore Jeush Jalam and Korah ("*come together*"/"assembly", "*whom God hides*" and "*ice*"). Esau had three wives and five sons and also daughters during his remaining years living in the vicinity of Hebron. Esau took his family from the face of Jacob. These are the offspring of **Esau the patriarch of Edom in the hill of Seir**. These are the names of Esau's sons. Eliphaz son of Adah his wife; **Reuel son of Bashemath his wife**. The sons of Eliphaz: Teman, Omar, **Zepho** (*referred to in the "Book of Jasher" as the "founder of Rome"*), Gatam and Kenaz. ("*south*", "*high*" or "*eloquent*", "*Expectation*"/"*hope*", "*their touch*", "*a hunt*") And Eliphaz son of Esau had a concubine called **Timna** and she bore him a son called Amalek (*unknown designation- I suggest "people who possess"*). These were the grandsons of Adah his wife.

GRANDSONS BY REUEL The sons of Reuel: Nahath, Zerah, Shammah and Mizzah. ("*Rest*"/"*quiet*", "*sun-rising*", "*astonishment*", "*faint-hearted*") - grandsons of his wife **BASEMATH**. These are the sons of Esau's wife **Oholibamah** daughter of Anah grand-daughter of Zibeon-Jeush Jalam and Korah- borne to Esau.

THE CHIEFS OF EDMO DESCENDED FROM ESAU These are the chiefs of Esau, the sons of Eliphaz his firstborn; chief Teman, Omar, Zepho Kenaz Korah Gatam and **Amalek**. These were the chiefs descended from Eliphaz in Edom -grandsons of Adah. These are the sons of Reuel: **Chiefs Nahtath, Zerah, Shammah and Mizzah-grandsons of Bashemath wife of Esau**. And the sons of **Oholibamah** Esau's wife, daughter of **Anah** grand-daughter of Zibeon which she bore to Esau; Chiefs Jeush, Jalam and Korah. These were the sons of Esau, that is Edom and their chiefs. *It appears that Esau's sons and grandsons had large families and many simultaneous chiefs arose in a deeply divided family-every man's hand against his brother.*
BY FAITH JACOB BLESSED JOSEPH'S SONS & WORSHIPPED Heb11.21

DAY FIFTY SIX (7) THE HORITE CONTEMPORARIES OF ESAU

These were the sons of Seir the Horite who lived in the land: Lotan, Shobal, Zibeon, Anah, **Dishon**, Ezer and **Dishan**. ("*wrapping covering*" [as Lot], "*increase or growth*", "*lovely gazelle*", "*answer to prayer*", "**beloved roebuck**", "*help*", "**bounding roebuck**")

Lotan's sons; Hori Homan and Timna his sister ("*Linen draper*", "*destruction*", "*restraint*") **The sons of Shobal**: Alvan, Manahath, Ebal, Shepho, Onam ("*Exalted*", "*Rest or offering*" *stripped of foliage*", "*nakedness*" or "*scrape off*", "*their pain or strength*")

Zibeon's sons: Aiah and Anah ("*falcon*" & "*answer [to prayer]*") This Anah found the hot springs in the desert when pasturing the donkeys of his father Zibeon **Anah's sons**: Dishon

and **Oholibamah** his sister. ("Beloved roebuck", "tent of the high place") Anah was widely famed for his discovery of "Hot Springs" in the desert. **Esau** married this lady would have had access to the valued springs in later life. **Dishon's sons:** Hemdan, Eshban, Ithran and Keran ("desireable"/"pleasant", "a couch/prop/building" "Excellent" [like Jethro], "Harp" **Ezer's sons:** Bilhan, Zaaavan & Akan ("terror/Bashful", "disturbed", "necklace/ glory" **The sons of Dishan:** Uz & Aran("counsel" & "Light sandy soil", "wild goat") These were the Horite "chiefs" (Hebrew *plā plā*) "men who united" or "friends and intimates and leaders" or "ones who gently accustomed to the yoke"- leaders with ingredients of long term valued leadership. **THE KINGS OF EDOM PRIOR TO SAUL & DAVID** These were the kings that reigned in the land of Edom before any king belonging to Israel reigned. Bela son of Beor ("destruction" "burning torch" reigned as king in Edom and the name of his city was Dinhabah ("yielding oil") Jobab son of Zerah from Bozrah ("Howling desert" "sunrise" "fortification") Husham from the land of the Temanites("haste" "south") **Hadad who struck Midian in the battlefield** Shamlah from Masrekah ("garment" "place of noble vines") Shuah from Rehoboth ("fox" "room or space, Baal-Hanan son of Achbor ("lord of grace" "mouse") succeeded. Hadad succeeded him as king. Moses who dwelt for 40 years in the desert would have become personally familiar with these names & detailed history. The reference to the defeat of Midian is of interest as Moses lived with the "priest of Midian" The Edomite kingdom was well organised and eight successive kings are recorded-each taking office under his predecessor-which is the best reading of the text. These leaders were not hereditary. ON EDOM I TOSS MY SANDAL Psalm 60.8

PATIRIM COMMENT AT SECTIONAL BREAK 40-43 THE TRAIT OF FRIENDLINESS PERSISTS WHEN FAITH IS LOST

These are the names of the **friends** or leaders (Hebrew *plā* assimilates to the modern "Caliph") of Esau according to their families, locations and names: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, **Magdiel** and Iram. ("restraint"[with He locale "place of restraint"], "exalted", "tent pin", "tent of the highplace", "oak or terebint", "darkness", "hunting", "south", "fortress", "**precious to God**", "their city"[Petra?]) These were the chiefs of Edom according to **their settlement** in the land they held; Esau himself being patriarch of Edom. These latter names reflect the Bedouin lifestyle and life in tents. They also reflect the hunting pre-occupation and indeed some seeds of faith.

The end of Part 8: "set apart to God "(holiness)

(9) "Settled" 37.1-40.23 Israel's story is Joseph

Our story is Jesus - being "at home" and "united" to Christ we find joy & satisfaction. Jacob testified to the "sad unprofitable days" he spent without Joseph even when settled in Canaan-the "promised land". His father Isaac had been a wanderer there and of course Abraham remained a pilgrim. Jacob on the contrary both purchased and fought for land in Canaan (cf 48.2) He is called "Israel" yet was he long restive without Joseph. Israel merely existed until settled under his Son Joseph, who typifies Y'shua. Through his 17 year stay in Egypt he gains a deep settled peace. It is in connection with the unraveling of the life story of Joseph and Jacob that the Genesis canvas displays the glory of being united by salvation . Joseph is a unique type of Christ in his humiliation and exaltation; in being sold for 20 pieces of silver(Jesus was betrayed for 30 shekels); in his being the "Saviour" of Egypt and its bread of life; in his being such a man as could divine the heart; discipline & unite his eleven brothers to whom he said "Do not quarrel on the way-keep fellowship" and in his prophetic vision and standing as first among many brothers-the beloved son of his father.

DAY FIFTY SEVEN (1)37.1-11 JOSEPH'S DREAMS HIGHLIGHT THE NECESSITY TO "HEED THE WORD" OF SALVATION

And Jacob rested in the land where his father had lived as a nomad or stranger the land of Canaan. These are the historical facts (*Hebrew **tdl/rt***) of Jacob. Joseph was a young man of seventeen years watching his brothers with the flock(s) and he was only a youth. And Jacob loved Joseph more than all his sons for he was son of his old age and he made him a tunic or inner garment with full length sleeves (*such as was worn by youths of nobility*) When his brothers saw that their father loved him more than his brothers **they hated him and were unable to say "shalom" to him**. And Joseph dreamed a dream and explained it to his brothers and *they hated him yet more*. And he said, "Listen please to this dream I have had. **Behold** we are binding sheaves in the midst of the field and **behold** my sheaf rises up and got itself an office or appointed station (*Hebrew **Niphal of bxn***) and **behold** your sheaves will circle round my sheaf and they will have bowed down to my sheaf". His brothers said, "Will you reign over us as a ruler or holding dominion will you be appointed ruler over us" and *they hated him more* because of his dreams and **because of his words**. And he dreamed yet another dream and he recounted it to his brothers. And he said, "Behold I dreamed another dream and behold the sun and the moon and the eleven stars bowed down to me." And he told it to his father as well as **his brothers** and his father reproved him-"What is this dream you have dreamed? Will I and your mother come to perform our worship to you to the very earth? His brothers were provoked to jealousy **but his father guarded that word** (*in his heart*)-he took heed to the word. The life of Joseph (one despised who symbolically died and re-appeared as sovereign) is **prophetic TORAH*** of the Christ-**and his word is right and most surely comes to pass**. *HAVING BEEN JUSTIFIED WE HAVE PEACE WITH GOD Rom5.1*

DAY FIFTY EIGHT (2) 12-23 PLAN TO KILL JOSEPH & CHRIST'S DEATH

And his brothers went to pasture their father's flock to Shechem. And Israel said to Joseph, "Are not your brothers pasturing in Shechem? And he said, "Behold here am I!" Please go regard the peace of your brothers and of the flock and bring me word. And he sent him from the **"unsearchable" valley** of Hebron and he came to Shechem. *The mission of Christ is foreshadowed perfectly in this prophetic TORAH*. The Father sent His beloved Son to provide "peace" for mankind. This was his overarching mission. The unsearchable counsels of eternity lie behind the mission of Christ. Shechem (Hebrew for "shoulder") is prophetic TORAH* encapsulating the burden of Joseph bound and put in a pit. It is symbolic of the "load" that Christ bore on his shoulders. And a citizen found him perishing in sown field and a local asked, "What are you taking pains to seek?" And he said, "I am searching for my brothers. Can you give me information as to where and how they are pasturing? The plain of Shechem encircles Mt Ebal and Mt Gerazim. The Canaanite was curious about the mission of the wandering youth. It was the time of sowing (November) before the early rains-a time of scarce grass and also of very cold nights. He said, "They have taken their tents and gone to Dothan". Joseph went and found them at Dothan. Whereas Joseph is represented as "wandering" in the English translation it would appear he was really trying to make out from any residual sheep footmarks in which direction they had gone. Dothan south of the plain of Jezreel was well watered. Joseph had already covered 80 miles and walked a further 20 miles in pursuit of them. They saw him coming at a distance and plotted that he should die. And each said, "**Behold this man married to dreams has come!**" The enthusiasm of Joseph for divine revelation-his mighty zeal was noted by the brothers.[Of Christ also it was said, "The zeal of thy house has consumed me!"] "Come now, let us cut his throat, throw him in a cistern and say, 'one of the wild beasts devoured him & see what comes of his dreams. When **Reuben** heard he said, 'Let's not smite his life. Let us not shed blood- cast him into this (*dry*) cistern in the desert but don't lay a hand on him'. His plan was to rescue Joseph & get him home. Moses relishes the good intent of Reuben. This remarkable detail must have become known to Joseph when his brothers spoke*

with him in Egypt because Jacob never heard it. **This confession lingered 12 years but reconciliation came. THEY SCHEMED TO ARREST JWESUS SECRETLY Matt26.4**

DAY FIFTY NINE (3) 37.23-36 JOSEPH SOLD TO THE MIDIANITES FORESHADOWS OUR LORD'S BETRAYAL

And when Joseph came to his brothers they stripped him of his long sleeved robe which he was wearing. *This was next to the skin. He was stripped to the loin cloth. [As prophetic TORAH* of parallel treatment of our LORD JESUS CHRIST who wore a seamless garment which the soldiers took and diced for under the cross.]* And they took him and tossed him into the well. The well was dry. And they returned to eat bread and lifted up their eyes and behold a travelling caravan of Ishmaelites coming from Gilead. Their camels were piled high with aromatic powder and healing balsam and fragrant resin or pistacia (*which came from the leaves of a nut tree unique to Canaan*) and they were travelling down to Egypt. And **Judah** said to his brothers, "What unjust gain will we make if we slay our brother and cover his blood? Come let us sell him to the Ishmaelites and not put a hand on him for he is our brother of our flesh; and his brothers agreed with him. So when the powerful Midianite traders passed they lifted Joseph from the cistern and sold Joseph to the Ishmaelites **for twenty pieces of silver** and they brought Joseph to Egypt. *It is to be observed that the Midianites and Ishmaelites are spoken of as one. The Egyptian destination was to become vitally important both in the life of Joseph and to the brothers.* When **Reuben** returned to the cistern and behold Joseph was not there, he tore his clothes. He returned to his brothers and said, "The boy isn't there; and how am I am going to meet... (father) *It appears that Reuben could hardly finish his statement for very grief.* They took the robe of Joseph and strengthening their countenance they slaughtered a goat and dipped the garment in blood. They showed the garment of sleeves to their father and said, "We found this, please think about (*Hebrew rkn*) the garment. Is it your son's or not?" And Jacob recognised it and said, "It is my son's garment and a wild beast has torn Joseph to pieces" And Jacob tore his clothes and put sackcloth on his loins and mourned with his head downcast for many days. *The sight of Jacob going around with no upper garment and just a sack on his loins must have been compelling. How harsh is sin that in callousness it can countenance the grief of others without batting an eyelid. The deep sympathy of God the Father and His involvement in the atoning plan explains the curtain of darkness that shrouded the world at the time of Christ's death. The state of the heart of Jacob is prophetic TORAH* of the Father heart of God.* All his sons and daughters arose to belong to his comfort but he pertinaciously refused comfort. *It was almost as if he felt the collusion -the hypocrisy.* "**Because**", he said, "**I will go down to Sheol mourning with my head hung low for my son**" And his father was weeping for his son. And the Midianites sold him to the Egyptian Eunuchs belonging to Potiphar, captain of the executioners. *Tregelles points out that those who held such office under Turkish officials also had army command. Potiphar was charged with the household security of the Pharaoh.* **THIRTY PIECES OF SILVER-THE PRICE SET ON HIM Matt27.9**

DAY SIXTY(4) 38.1-30 THE MARRIAGE TO SHUA -RICHES CANNOT SAVE

And it took place at that time that Judah went down from his brothers and spread his tent as far or far away as a local Adullamite named Hirah (*Hebrew like "hur" meaning "one who dwells in caves"*) He was seeing a Canaanite Shua (*Hebrew "riches" a word related to Y'shua*) He took her to wife and came in to her. She conceived and bore a son and called his name Er ("*awake*") She conceived again and bore a son and called him Onan. ("*Pain*" "*strength*" or "*light*" *after the Egyptian*) She conceived again and gave birth to another son whom she called Shelah ("*petition*") and it was in Kezib ("*cutting off*" or "*cassia*") that she delivered him. Judah took a wife for his firstborn named Tamar. ("*Palm tree*") But Er Judah's firstborn was evil in God's sight and the LORD put him to death. And Judah said to Onan, "Come into the wife of your brother and marry his wife and raise up seed to your brother. But Onan was aware that the seed

would not be his and when he came in to his brother's wife he wasted (the seed) on the ground to waste (or) without giving seed to his brother. What he did was evil in the sight of the LORD and he put him to death also.

And Judah said to his daughter-in-law Tamar, abide unmarried (*Hebrew hml/a*) in the house of your Father until Shelah my son is grown for he said, "Perhaps he may die also as his brothers did." And Tamar went and lived in her father's house. After the passing of many days the daughter of Shua, Judah's wife, died. He was comforted and went up to his sheep shearers with Hirah his friend to Timnath (*Hebrew "portion"*) And Tamar was informed, "Behold your father in law is gone up to Timnath (*a location equi-distant from Shechem and Jerusalem-being 17 miles from either city. It has an idolatrous connotation as Timnath Heres-an ancient sun worship centre*) to the sheep-shearers of his flock. And Tamar put away the garments of her virginity and covered herself in a double veil and when she had veiled herself she sat in the "opening of the eyes" (or "wells") which is on the way to Timnath for she saw that Shelah was now grown but she was not given to him as a wife. When Judah saw her he thought she was a prostitute for she had hidden her face. And he stretched out upon her alongside the road and he said, "Come on please, let me come into you" She said, "What will you give me that you may come in to me?" And he said, "a kid from the flock!" **And she said, "Will you give me a pledge (*Hebrew "arrabon" an earnest*) till you send it?"** And he said, "What pledge shall I give you?" **This is a striking prophetic TORAH* of the "pledge (arrabon) of the HOLY Spirit.** And she said, "Your seal-ring and its cord and your staff!" And he gave them to her and he came in to her and she became pregnant by him. And she arose and left and took off her veil and put on the clothes of her virgin widowhood. *Judah sent an Adullamite with the kid and asked his pledge but the man found no prostitute* . About three months later Judah was informed, "your daughter in law has committed prostitution and behold she has conceived in spiritual whoredom" And Judah said, "Cause her to be brought and she must be burned" As she was coming she sent her father-in-law a message, "I became pregnant by the owner of these!" And she said, "Please meditate, to who do the seal and cords and staff belong?" And Judah said, "She is more righteous than me because I failed to give her to my son Shelah and he did not know her physically again. When the time of birth came behold there were twins in her womb. And it happened in the delivery one put out his hand and the midwife took a scarlet thread and put it on his hand saying, "this came out first". And as he returned his hand behold his brother came out and she said, "Why have you broken forth -a breach-and she called his name "breach" . Then came Zara's brother with the scarlet thread on his wrist "A rising". **HE SEALED US & GAVE US THE SPIRIT 2Cor.1.2**

DAY SIXTY ONE (5) 39.1-6 JOSEPH SOLD TO POTIPHAR THE LORD'S KEEPING POWER IS MANIFESTED

Potiphar served Pharaoh in the Hyksos period (13th c 19th dynasty) His name is Egyptian for "He whom the sun god ("P'R" in Egyptian or "On") has given". It is noteworthy that Judah went up to Timnath 17 miles north of Jerusalem where there had been a shrine to the sun god, so this idolatry was widespread and indeed Judah knowingly supposed he had committed spiritual sacrilege by his supposed relationship with a sacred prostitute of On(cf 38.13,15,24)

So Joseph was taken down to Egypt in the flow of things (*Hebrew drj*) and Potiphar (of the ministers) or a vitally important minister (*we have here the plural of majesty used of "eunuch" or "minister" of state*) of Pharaoh prince and chief of the king's guard or executioners (*Potiphar as a eunuch probably prejudiced his marriage by his religious service-giving rise to his wife's unsatisfied desires. He had the right to put men to death but displayed clemency toward Joseph*) an Egyptian warrior (or) "**a husband of restraint**"(*Hebrew rxm vja which rendering is faintly possible in the light of his "eunuch" status*)) bought him from the Ishmaelites who in the flow took him down there. *Moses, I believe, gives us a full background here in the light of which we can better understand the sequel.*

And it came to pass that **the LORD** was with Joseph and he became a "prospering man" (*Hebrew j l x "a man of success in undertakings", "a man of accomplishment", "A man promoted in public office"*) and **he lived in the house** of his master the **Egyptian eunuch**. And his master saw that **the LORD** was with him and that **the LORD** was causing everything he did to succeed in his hand. And Joseph found grace in his eyes and he ministered to him and he acted to put him in charge (*Hebrew Hiphil of dqp*) of his house and over all the wealth which he had and **the LORD** blessed the house of the Egyptian (*eunuch*) by reason of Joseph and it happened that the blessing of **the LORD** was on everything that he had in the house and in the field. He left everything he had in the hand of Joseph and did not personally involve himself in what was this or that but only bothered about the food he ate. *The near perfection of life and work which characterised Joseph is prophetic TORAH of Christ's life that perfectly pleased the Father. We trace a little humour in the arrangements-for Potiphar obviously had a taste for good cuisine.* Now Joseph was handsome of figure and fair to look upon. *No less than five times we read, "The LORD" was with or blessed Joseph. This pagan was accepting of the power and wisdom of the LORD in his life. I FIND NO FAULT IN THIS MAN Luke 23 4,14*

DAY SIXTY TWO (6) 39 7-23 JOSEPH FLEES- TEMPTED WITHOUT SIN-WE ARE TO ESCHEW SINS OF THE FLESH

And it happened after these arrangements were in place (or) these words (*Hebrew myrbd which would have passed between her and Joseph since the matriarchs were involved more intimately in the household arrangements*) that the wife of his master lifted up her eyes on Joseph and said, "Sleep with me!" And he rejected her (*Hebrew nam intimating a deliberate choice to refuse her advances*) and said to **the wife of his masters** (*the Hebrew plural of "masters" suggests womanly intrigue*) "Behold my Lord does not make himself aware of what is in his house and all his riches he has committed to my hand. **There is none greater in this house than I** and tell me what of this or that has he kept back spared or obscured from me but only you because you are his wife? How could I do this great evil and sin against Almighty **God**? Despite daily seduction he would not sleep with her & avoided her. *Joseph realised that cultivating the presence of this beautiful lady would weaken his resistance to temptation. Here is prophetic TORAH* of Him who was tempted in all points lie as we are yet without sin. One day in the course of work she took hold of his cloak saying, "Sleep with me" and he left his garment in her hand(Hebrew Jsn) like the changing of the guard tore himself away and ran outside. The time chosen by Potiphar's wife for her advance may well have been that of the changing of the guard.* And she called the powerful men of her household saying, "You must look for this Hebrew who belongs to us, laughs at us & sports with us; he came to me to lie with me and I screamed. She rested his cloak by her side till her Lord came home. She told him but deceived him saying "These are the things your servant did to me" his anger grew hot. And Joseph's master took him and put him with prisoners of the king in the palace prison. And **the LORD was with Joseph and came down to him** (or) extended towards him (*Hebrew hfi*) and he found grace in the eyes of the governor of the fortress prison. The governor of the palace prison did not even oversee this or that which was in his hand because **the LORD was with him** and whatever he did succeeded. *So he ran the king's prison. HE WILL NOT TEST US BEYOND BEARING 1Cor10.13*

DAY SIXTY THREE (7) 40.1-19 BUTLER AND BAKER. SALVATION NOT UNIVERSAL

And it came to pass after these things that the cup-bearer and the baker of the king of Egypt offended their master. And Pharaoh broke into a rage with his officials, the chief butler and chief baker. He gave them into the watchful custody of the house of the chief executioner (*Potiphar*) to the fortress prison where Joseph was detained. The governor of the guard committed them to Joseph and he supervised them. Both men dreamed a dream in one and the same night.-each (was to fare) according to the interpretation of his dream-the butler and the baker of the king of Egypt who were in the fortress prison. And Joseph came to them in the

morning and behold they were sad (*Hebrew p[z "morose" and "fretful"*) and he asked the prisoners of Pharaoh who were in custody with him in his master's house, "May I know why your faces are so sad today?" They said, "We dreamed a dream and there is none to interpret it" And Joseph said to them, "A dream belongs to God and the interpretation too. Please spell out your dream to me" *We have in Joseph prophetic TORAH of the omniscience of Christ who is truly God for it was said of Jesus, "He knew what was in man"..."no man dare ask him any further question"..."You know all things."* And the governor of the butlers set out his dream for Joseph, and he said, "In my dream behold a vine in front of me and on the vine there were three branches and it came forth and carried up into blossom and it ripened straight away (*Hebrew Hiphil of l vb*) into clusters of grapes. Pharaoh's cup was in my hand and I squeezed the grapes into the cup and put it in Pharaoh's hand. And Joseph said to him, "This is the interpretation; "The three branches are three days . Within three days of now Pharaoh will lift up your head and restore you to your position and give the cup of Pharaoh into your hand to judge (*of its safety*) just as before when you were his cup-bearer. But if you remember I was with you when it goes well with you and please do my ministry this covenant kindness -cause me to be remembered to Pharaoh and get me out of this house for a stealthy robber stole me from the land of the Hebrews and even here I have not done anything of this or that sort to be in this pit. *Joseph's directness and language show he was deeply frustrated and compared his earlier experience in the cistern to the prison. However, his stay in the fortress was to be much lengthier.* When the chief baker saw interpretation was good he said to Joseph, "I also dreamed and behold 3 baskets with white linen cloths were upon my head. In uppermost there were all sorts of bread for Pharaoh but the birds were eating them over my head. And Joseph said, "The interpretation-the 3 baskets are 3 days and within 3 days Pharaoh will take your head off and hang you on a tree and the birds will eat your flesh. **ELECT ACCORDING TO THE FOREKNOWLEDGE OF GOD 1Pet.1.2**

RABBINIC CONCLUSION 40 20-23 IT IS NOT THE YEAST OF THE BAKER BUT THE WINE OF THE BUTLER THAT FEATURES GOD'S SALVATION

On Pharaoh's birthday he made a feast for his officials and lifted up the head of his chief butler and the head of his chief baker among his servants. And Pharaoh restored the chief butler to his position and gave his cup into his hand and he hanged the chief baker exactly as Joseph had interpreted for them. And the chief butler did not remember Joseph but he forgot about him. *This significant section on "Salvation" concludes with the story of the two officials whose dreams represent two aspects of the salvation plan. The death of Christ is represented by the Baker's dream and the ransom of the repentant sinner by the Butler's dream. It is by the body of Christ represented by the bread that hung upon the cross and the blood of Christ represented by the wine that redeems the sinner. The wonder of salvation is that it culminates in joyful birth-hence the story crescendos on Pharaoh's birthday.*

The end of Part 9: "The rest of Salvation"

(10) "Extremity" xqm END TIMES 41.1-44.17

The sudden authority of Joseph in dark days mirrors Christ's kingdom in the last days. From earlier good times Egypt plunges to fearful famine and crisis typical of "world" crisis. Egypt was the current world power economically. The topical heading of this section is "prophetic event" or "extremity" foreshadowing a latter-day seven year period of unprecedented turmoil familiar as the "great tribulation." This time of tortuous difficulty and persecution of Israel is represented by the difficulty that Jacob's family run into the period to theology is known as "Jacob's trouble"(Jeremiah 30.7. As Daniel says Michael stands for Israel in the latter days mush as Joseph behind the scenes is watching incognito over the household of Jacob. This section thus encapsulates the end-times. The Lord knows the end from the beginning and

through Joseph in Genesis we have a demonstration not only the salvation of God but also the manner in which Israel will be supported in the latter day by the LORD'S covenant mercy.

DAY SIXTY FOUR (1) 41.1-16 PHARAOH'S DREAM-SEVEN YEARS OF

FAMINE 1-57 And it happened at the end of two years that Pharaoh was dreaming and **behold** He was standing by the Nile river. And **behold** there came up out of the river seven cows very good looking and fattened. And **behold** seven later cows came up afterward from the river. They were poor looking and lean of flesh which swallowed up the seven good looking fat cows. Then Pharaoh awoke. He fell asleep again and dreamed again and **behold** seven ears of corn full and good came up in one stalk. And **behold** seven thin blighted ears sprang up in their presence after them. *Both the "corn" and the "cows" in the 7 blighted ears and 7 thin oxen are prophetic TORAH* of the final SEVEN of Daniel-the time of Jacob's trouble-a period of great scarcity and death.* And the seven thin ears of corn swallowed the seven good and full ears and Pharaoh woke up and **behold** he had been dreaming. *The frequent "beholds" are hallmarks of Joseph's reportage - enthusiastic "gestures" of the charismatic prophet" in whom the spirit of the Gods dwelt" as Pharaoh put it.* And it was so in the morning that **Pharaoh was pounded again and again in his spirit** (Hebrew $m[p]$ meaning "moved" "disturbed" as by blows) and he called all Egypt's sacred writers or interpreters of mysteries (Hebrew *frj*) but none could interpret for Pharaoh. And the chief cup-bearer said to Pharaoh, "I remember my sin this very day". Pharaoh was angry and put me and the chief baker in prison. We both dreamed a dream. And there was there a young Hebrew servant of the guard there who interpreted exactly for us; my rank was restored to me and the other was hanged. Pharaoh sent and called Joseph and hastily released him from the dungeon. When he had shaved and changed the wrap around him he came to Pharaoh. *No wonder Joseph said "Get me out of this pit". Moses retails Joseph's reference to his long beard & pungent smell of his prison "wrap". He had to strip to & wash off dirt -humbled for a season like Christ. HE MADE HIMSELF NOTHING Phil.2.7*

DAY SIXTY FIVE (2) 17-38 JOSEPH INTERPRETS PHARAOH'S DREAMS

Pharaoh said to Joseph, "I dreamed a dream and none can interpret it for me and I have heard a report about you that you will hear a dream with interpretation. Joseph answered Pharaoh saying, "It is not about me; **God will give Pharaoh a complete answer."** *Joseph with due humility confessed, "It is not my prophecy or my numbering" He gave glory to the LORD.* And Pharaoh said to Joseph, "In my dream **behold** I am by the Nile, and seven well fattened cows came up, a treat to look at and they fed among the bulrushes and after them seven thin feeble cows –the worst I've seen- thin in beef- I never saw the like in all Egypt for poor stock. And the thin stock ate up the first cows that came up and they looked as bad as they did in the beginning; and I awoke. *There was nothing could prevent the famine years -they were inevitable-the vision is prophetic TORAH* of inevitable end-time crisis for human government. Jesus described the coming Tribulation as "Great distress unequalled since the beginning of the world; and never to be equalled again".* "I also saw" Pharaoh resumes "seven heads of corn came up in one stalk, full and good. And behold seven dry heads of corn dry and withered and blighted by the east wind -and the withered heads swallowed the seven good heads. My sacred scribes could not explain it for me. Joseph said, "The dreams of Pharaoh **are one thing** which God is making known to Pharaoh. God has made Pharaoh to see prophetically. Behold seven years of great plenty are coming in all the land of Egypt and then seven years of famine and all the plenty will be forgotten and the famine will swallow the land. And **the double dream is because the matter is established by God** and God will bring it to pass speedily." *Joseph stated the obvious-that because of the plenty none could guess a severe famine was round the corner. Equally few would recognize it was coming so soon. It will be even so with the coming of the tribulation in the end times. The matter will develop sooner than world leaders or the wise of the era could guess.* And now let Pharaoh look for a man of

understanding and a wise man in matters practical and set him over the land of Egypt. And let Pharaoh act and take a fifth (20% of produce in tax) in the years of plenty. The food of good years would be deposited in reserve for the land for the seven years of famine to avoid ruin. The word (of **prophetic TORAH***) was good in the eyes of Pharaoh and of all his servants. *God has given moderns in the Apocalypse very adequate warning of harsh times ahead-and prophetic signals go unheeded amid plenty.* And Pharaoh said to his servants, "Where can we find a man like this for the **Spirit of God** is in him." *The eminence of Joseph and his rare wisdom is appreciated. WALK IN STEP WITH THE SPIRIT Galatians 5.16*

DAY SIXTY SIX(3) 39-52

PHARAOH APPOINTS JOSEPH AS HIS FIRST MINISTER

THE END TIMES-CRISIS FAMINE -DEEP TROUBLE FORESHADOWED

And Pharaoh said to Joseph, "**God has made known** to you all these future things or latter day matters. There is none as understanding and wise as you are. You will be over my house and all my people will arrange themselves at your command. Only in the throne will I be greater than you." And Pharaoh said to Joseph, "See I have given you authority over all the land of Egypt." And Pharaoh took the seal ring off his hand and gave it to the hand of Joseph. He clothed him in garments of fine linen and put a gold collar round his neck. He made him ride in chariots as his second in command (of his army) and they called out before him "**keep bowing the knee (or) "bless (god)"** and he gave him authority over all the land of Egypt. And Pharaoh said to Joseph, "I am Pharaoh and without you no man will lift high his hand or his foot in all the land of Egypt. And Pharaoh called Joseph by the name Zaphnath Paaneah "**Saviour of the age**" and he gave him Asenath ("*beauty*") daughter of Potipherah (*Consecrated to the sun*) the priest of On(or Onesiris)for his wife and Joseph went throughout the land of Egypt. *Joseph as Saviour of the Age is in himself prophetic TORAH* of Christ to whom the whole world will turn after the terrible days of the end times.* And Joseph was 30 years of age when he ministered and then passed throughout all the land of Egypt. *Joseph became mightily distinguished and by his travels became exceedingly well known to all the leaders of the land.* And they harvested all the food of the 7 plentiful years-corn as the sand of the sea; such quantities that he left off counting. And two sons were born to Joseph before famine came -which Asenath, daughter of Potipherah, priest of On bore him. And Joseph called the first, "Manasseh" **because God** keeps making me forget my vexation or labour and all the house of my father (i.e. brothers) and the second he called "Ephraim" **because God** has enabled me to flourish in the land of my affliction. *Four times in this reading Joseph consistently glorifies God who brought him to prominence.*

THEN SHALL BE GREAT TRIBULATION AS NEVER BEFORE OR AFTER Matt.24.21

DAY SIXTY SEVEN (4) 41.53-42.18 JACOB SENDS HIS SONS FOR CORN

The seven years of plenty which were in the land of Egypt came to an end and the seven years of famine had begun to come about just as Joseph said. When all Egypt became famished they cried out to Pharaoh for bread. And Pharaoh told all the Egyptians, "Go to Joseph and do what he tells you." And the famine was over all the land and Joseph opened all the depots among them and sold (grain) to the Egyptians. Famine took hold of Egypt. And **the whole earth** came to Joseph to buy corn for the famine took hold in the whole earth. *Notice is given in this prophetic TORAH* of a day when the whole earth will be trapped in a deep depression and inescapable crisis.* **There will ultimately be no way out but for men and nations to come under the total dominion of the LORD JESUS CHRIST.** And Jacob saw and enjoyed the thought that there was milled corn (*Hebrew rbv*) in Egypt he said to his sons, "Why do you keep proposing to go (but don't)?" *The sons appear to have feared divine retribution from that quarter.* He said, "Behold, I have heard that there is milled corn in Egypt. Go buy corn for us so that we don't just let ourselves die (*Hebrew Niphal*). And the ten brothers of Joseph went down to buy corn from Egypt. But Jacob did not send Benjamin Joseph's brother lest harm might befall him..

Now Joseph was the "one who gave permission" (*Hebrew fyl v*) for sales to all the people of the earth. And Joseph's brothers came and bowed to him with their faces to the ground. And Joseph saw his brothers (*with delight*) and feigned himself a stranger to them. And he spoke harshly (*Hebrew hvq meaning "obstinately; severely"*) and said, "Where have you come from?" They said, "From the land of Canaan to buy food". Joseph knew his brothers but they did not know him. And Joseph said to them, "You are soldiers in disguise-spies". They replied "We are sons of one man and the little bother is with our father- the other one is no more." *Joseph remembered his dreams at 17 now fulfilled in the worshipful bow of his brothers. He set out to discover more about their hearts through his astute feigning to be a stranger.* And he said, "This I pronounce "You are spies" This is how you will be tested as Pharaoh lives. You will not leave till your younger brother comes here. Send one of you to get your brother- the rest go prison to test your honesty; and if not then you are spies - he put them in prison and on the third day he said, "***Do this and you will live for I reverence Elohim***" *Joseph builds his brothers' faith.*
THE KING SHALL COME WITH HIS ANGELS & SHALL SIT ON HIS THRONE Mt.24.31

DAY SIXTY EIGHT (5) JOSEPH TREATS HIS BROTHERS CURTLY

If you are honest men let one of you stay in prison and the rest go and bring milled grain to your hungry household. But you must bring your youngest brother to me that your words may be proved true and you will not die. They undertook and said to each other, "Truly we are guilty and being punished (*Hebrew mva suffering punishment or bearing guilt or "become a sacrifice (trespass offering)"*) because of our brother whom we saw pressed (*as oil is squeezed out*) in his soul pleading for mercy from us and we would not listen; for that reason this hardship has come upon us. And **Reuben** answered, "Did I not speak to you saying, do not sin against the lad and you would not listen and behold his blood is being visited on us. **They did not know that Joseph could hear** them for he was speaking in obscure twisted ways (*Hebrew xwl*) through an interpreter. *This realism showed Joseph that Reuben had endeavoured to spare him moved by the lad's pleading. The cruel nature of the action of the brothers became plain to Joseph. We learn from this that everything is open to Him with whom we have to do". The nature of "fellowship" based on "honesty" is seen in the unburdening of the brothers' hearts through this episode. Just as our LORD brought His disciples together and taught them to love one another so Joseph through these devices is bringing his brothers to a deeper appreciation of truth, to seek God and find forgiveness and to love each other.* He turned through a circle from them and he was weeping. And he turned to them and took **Simeon** from them and bound him before their eyes. *Deep emotion grips Joseph in realizing the kindness of Reuben and the treachery of Simeon and in binding Simeon he recalls earlier harsh action.* Joseph gave orders to fill each man's container with grain and to put back each man's silver in his sack and to give them "venison" (*Hebrew dlx has as its first meaning, "that which is hunted or venison"-possibly the favourite food of Joseph's grandfather was given them.* **This act must have stirred their father Jacob's heart and conscience.** They lifted the milled corn on their donkeys and left. In the overnight lodging one of them opened his sack for provision for his donkey and he saw his silver and behold it was in the mouth of his stretched out sack. *Those who filled the sacks had filled them so full they had to stretch them to get the silver in.* And their hearts were downcast and they turned trembling to one another and said, "What is this that God has done to us?" And when they came to their father Jacob in Canaan they related all that had met them (*Hebrew hrq both of "accidental" and "contrary" events*) saying, "The man who is lord of that land spoke harshly to us and took us for spies." And we told him that we were honest men not spies; twelve brothers and sons of one father and our youngest brother is with our father in Canaan. And the man who is lord of that land said to us, "That I may know you are honest men and brothers, let one remain here with me [Simeon] and take food for your households and go". But bring your youngest brother to me and I will know you are not spies but honest and I will give back your brother and you can trade in the land. And it happened as they emptied their

sacks behold the pouch of silver of each man was in his sack. And when they and their father saw the pouches of silver they were frightened. And Jacob their father said, "You have bereaved me. **Joseph** is no more; **Simeon** is no more and now you want to take **Benjamin** from me. It is the end (or) that is the finish. And Reuben said to his father "You may kill both my sons if I do not bring him back. Trust him to my hand. He said, "My son is not going down for his brother is dead and he is the only remnant and if he meets with injury or mischief on the journey which you are taking you will bring me down with grey hairs in grief (*Hebrew hgy*) to the grave.

(a) JUDAH WRANGLES WITH JACOB 1-10 2nd PROPHETIC TORAH cf Christ makes Israel jealous

The famine was harsh in the land. It happened when they had eaten all the milled grain which they brought from Egypt that their father said to them, "Return and buy us a little more to eat!" And **Judah** spoke to him saying, "The man enjoined on us a warning or testified his will saying, "You will not see my face unless your brother is with you!" *This statement whilst apparently harsh testified that Joseph would reveal himself but he wanted to re-establish trust between father and brothers first. He wanted to bring Jacob to an end of himself.* If you are helping to save(us)(*the Hebrew is hvj which is a cognate of Y'shua*) by sending our brother with us we will go down and put in the money to buy food for you *The Hebrew Niphal describes a responsibility the brothers are now taking. They probably envisaged using the money they had retained which was returned earlier.* And if you will not send him we will not go down for the man said, "You will not see my face without your brother" And Israel said, "Why did you bring this evil upon me by saying you had another brother?" And they said, "The man questioned us precisely, "Is your father still living and is there the brother? And we replied according to his speech. How were we to know that he would say "Bring down your brother?" And **Judah** said to Israel, "Send the youth with me and we will rise and go so that we and you and our little ones that are tripping about do not allow ourselves to die" *Judah appealed for Israel's great grandchildren. He also counselled alacrity. I will be his earnest (Hebrew "arrabon") from my hand* **you will constantly seek (God) for him** if I do not perform my promise to bring him back before your face **to stay** with you and I will bear this sin against you all my days. *Judah uses intense spiritual language to move the heart of Jacob. He recognises the "life for life" promise he is making and puts it to his father that he has power with God and adds that to fail his promise would be an unforgivable. Judah is acting in this prophetic TORAH* as a foreshadowing of the Lion of Judah who is the earnest of what will be for his people's welfare.* For if we had not delayed on this matter till now we could have been back here twice (*with "twice" we have the Hebrew word m[p which means "two blows" so Judah may have emphasised the delay by striking the table*) And Israel their father said to them, "If this is the way things are - do this; take a present of the land in your containers and take it down to the man as a gift.

(b)THE MIZMORAH gifts of the land supply the title of 50psalms 11-12a

- | | |
|---|--|
| i A little balm yrx (salvation) | v Pistacia nuts mynfb (The Unique LORD) |
| ii A little honey vbd (Pure doctrine) | vi And almonds mydqv (God's watch-care) |
| iii Aromatic spices takl (Prayer) | vii A double portion o silver psk (Redemption) |
| iv Fragrant ladanum(leaves) fl (Atonement) | |

(c)JACOB PRAYS AND BLESSES THE JOURNEY 12-14

Take twice the silver in your hands; you must return that given back in the mouth of your sacks. Maybe it was a mistake. Take your little brother and return to the man. And God Almighty show you mercy before the man and send your other brother and Benjamin back. As for me just as I have been bereaved I am being bereaved (again).So the men took these gifts and the double silver and Benjamin and went down to Egypt and stood before the face of Joseph. *As the pathos touched the heart of Joseph and Moses it affects our sentiments too. There they stood as learners and in fear and trembling awaiting the words they now could hope to hear.* WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST Rom14.10, 2cor.5.10

**DAY SIXTY NINE (6) 16-29 JOSEPH HAS A BANQUET PREPARED
3rd OVER-ARCHING PROPHETIC TORAH ISRAEL HAILS JESUS MESSIAH**

And Joseph saw them and Benjamin and said to the one who was over his house, "Take these men to my house and slaughter or cook an animal and prepare cakes (*Hebrew mkk*) for these men will eat with me in splendour or noon or "*double light*". (*Hebrew myrhx-the light of the "sun" which was worshipped in Egypt and the light of God who had fully revealed his purpose at this time*) And the man did as Joseph said and brought the men into the house of Joseph. And the men were frightened because they had come into the home of Joseph and they said, "It is on account of the matter of the silver put back in our sacks the first time that we have been brought here that he should have us encircled and fall by the sword and take us as slaves and take our donkeys" *It seems somewhat humorous that Joseph would be bothered about the donkeys-but generally the brothers had no clue of what was about to happen. The second major theme of the end-times is the realisation of Israel that Jesus is the Messiah. The first of course is Jacob's trouble represented by the grief of Israel himself throughout. The following narrative is prophetic TORAH of the solemn amendment and joyous fellowship of the family of God as the rule of Christ begins in the Rapture and kingdom of Christ.*

They approached the man who was over Joseph's house at the entrance of the house. They said to him, "Sir, when we came down the first time it was to buy food; we lodged overnight (on the way back) and each man found his silver in the mouth of his sack-the exact shekel weight and we have brought it back in our hands. We brought other silver to buy food. We do not know who placed the silver in our sacks. And he said, "Shalom, it is well as to yourselves" "Your God and Elohim of your fathers has given you 'hidden treasure' in your sacks. Your silver came to me. And he brought Simeon out to them *There are several comments occasioned by these lines. First, the steward appears to have knowledge of the God of the Hebrews and even of the fathers of this family or people. Joseph had a special man in this position and his witness had rubbed off. Second the steward confesses he was the man responsible for the return of cash. Third, Simeon appears to have been already in the palace of Joseph.* The man took the men into the house of Joseph and gave them water and they washed their feet and provided fodder for their donkeys. *So much for their concern about stealing their beloved donkeys!* They adjusted and prepared their gifts for the coming of Joseph at the double light of noon for they heard that he would eat there with them. And Joseph came to the house and they brought to him in the house the gifts which were in their hands and they bowed down to him to the ground *The men appear to have gone out for the gifts and brought them in. For a third time they bow before him as the historic dreams foretold* And he said, "Shalom with you?" And he said, "Is it shalom with your aged father?" "Is he still living?" And they said, "Shalom"; concerning your servant our aged father he is still living and they bowed down and did obeisance. *I calculate that for a fourth time they were on the floor before Joseph.* And he lifted up his eyes and saw Benjamin his brother, son of his mother, and said, "Is this your little brother of whom you spoke to me. And he said, "God be gracious to you, my son" *This is a psychological moment of truth. The sight of Benjamin quite overwhelmed Joseph. He spoke as a man of faith. It must have impacted the brothers considerably-but still the rouse was unknown to them.*

**DAY SEVENTY (7) 23.30-24.13 FOURTH OVER-ARCHING PROPHECY OF
THE END TIMES-JOSEPH COMES OUT OF HIS SECRET CHAMBER**

And Joseph hurried out for his compassion (*Hebrew mj r meaning "tender love"*) was kindled (*Hebrew rmk*) and he sought a place to weep and he went into his "chamber within a chamber" (*Hebrew rdj*) and wept there. *For many years Joseph had been dealing with the gentiles-the Egyptians and now he comes out of his secret chamber to deal in grace with the sons of Israel. This is a perfect depiction of the Messianic events of the end times.* After he had washed his face he came out and forcibly constrained himself and said, "Serve the food" And

they set bread before him separately and before his brothers separately and the Egyptians were separate again for it is abominable for the Egyptians to eat with Hebrews ***End times begins with rapture(& church bridal) climaxing with the marriage supper Rev19.19.*** And they were seated before him the oldest and the youngest according to age and each man looked amazed at the one next. And they lifted up their portions and the portion of Benjamin was a splendid portion five times (or "hands") greater, and they ate and drank with him. *The deacons served on the instructions of Joseph. The great feast is typical of the Passovers of the ages which have not revealed the central figure of the Passover-the Lamb of God -to the Jews. In his return Israel will know & acknowledge Him..* And Joseph commanded the man in charge of his house, "Fill these men's sacks with as much food as they can lift and put the silver of each man in the mouth of his sack". "Also place my cup (*Hebrew [ybj-is the large wine bowl from which wine was poured into cups-a major silver item]*) in the mouth of the sack of the youngest with his silver payment for the grain; and he did **as Joseph kept commanding.** (*The Piel of rbd tells us that without question he obeyed-this man had learned to trust Joseph implicitly aware his intent was good. There is a lesson in this for our obedience to Christ.*) At morning light the men were sent off and their donkeys. *They had the most fabulous overnight of their lives in the grand house of Joseph. They probably were now in no hurry to go and recent experience was altogether a pleasant one.* They had only just left the city nor gone far when Joseph said to his steward, "Rise, pursue these men and **when you have moved** (*Hebrew gcl suggesting a sluggishness typical of the steward in his morning habits*) yourself to reach them say, "Why have you made retribution of good with evil? Is not this the cup my lord drinks by which he divines? **Oh the evil things which you have done!**" When he caught up with them he pronounced these words of legal challenge (*Hebrew myrbd*) *The words put in context their past misdeeds and moved conscience through Joseph's grace.* They said, "Why does my lord level an accusation in these terms? God forbid that your servants should act as we are accused of doing. Behold the silver found in the mouths of our sacks we returned from the land of Canaan and we would not steal silver or gold from the house of your master. **The one with whom it is found shall die and the rest of us will make ourselves slaves of my lord.**" He said, "It shall be as you undertake; with whom it is found he shall be my slave and you shall be free from guilt." *The steward hardly expected the men to condemn Benjamin to death and he moderated the punishment. However he secured what he the known will of his master-the retention of Benjamin.* Each man hastened and lowered their sacks to the ground and opened the mouth of the sacks. He searched the sack of the oldest and he kept piercing the sack of the youngest and found the cup in Benjamin's sack. *The text is indicative of an almost total destruction of Benjamin's sack.* They tore their clothes; he loaded their donkeys and they returned to the city distraught. *The man returned with them.* **WHEN THE SON OF MAN COMES SHALL HE FIND FAITH ON THE EARTH Luke18.8**

CONCLUSION: THE ISSUE 14-17 FIFTH PROPHECY –ISRAELS FUTURE CONVERSION

When Judah and his brothers came in Joseph was still in the house. And they fell on their faces to the ground before him- ***The fifth fulfillment of the prophecy of fealty****. And Joseph said, "What is this that you have done? Surely you are aware that a man such as I am because of the use of divination (*Hebrew vjt by serpents or enchantment*) will continually divine? And Judah said, "What can we say for ourselves to my Lord?" What words of defense can we speak? What justification can we make? God has found out the sin of your servants. *At this point in the story the brothers are at an end of themselves and feel the poetic justice-the nemesis- under divine scrutiny-they have no option but to confess sin and stand condemned. The cup which Joseph drank from has put them in this position.* Look at us -we are servants to my lord both we and the one in whose hand the cup showed itself. And Joseph said, "God forbid that I should do this; only the man in whose hand we have found the cup-he shall be my slave and you must go up to your father for your well being or **restitution** (*Hebrew mlv has this quirk -*

that it means "justice requited" besides "peace". Joseph was playing with the word and acting as if he was unaware of the terrible implications for peace)

The "times of end time judgment & restitution" are hinted. The "cup" of suffering which Christ has drunk comes into view as the central issue affecting His ancient elect people –the only basis of reconciliation of Israel as the cup & suffering of Joseph hints in resolving relationships between Joseph and the brothers -is Y'shua Jesus the Christ the Messiah

The end of part 10: "The end times"

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Aramaic Bible Companion